

VOL XX

THE

NO 30

CHRISTIAN CENTURY



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The Christian Century

Volume XX

CHICAGO, ILL., JULY 23, 1903

Number 30

EDITORIAL

THE JOY AND AGONY OF PREACHING.

The true minister has experience of the most satisfying and exalted joy that human life knows. His is the joy of interpreting to his fellowmen that truth which to him has become a vital element of existence. His is also the joy of inspiring in his people ambitions to nobler conduct. Moreover, if he be true to his sacred task, his is the exalted joy of intimate fellowship with God and with those who share the life of God about him. These elements of genuine satisfaction belong to every preacher who gives himself with unreserved devotion to his divine task.

At the same time this joy is tempered by the sense of responsibility, so that the minister is likely to enter upon his pulpit duties with a trembling and humility which are inevitable in the circumstances. He would be but an unworthy servant of the Lord who should take up on any Sunday, with a light and careless heart, the responsible work of standing between the living and the dead. It may be said with confidence that no man who enters the pulpit without a severe and humbling sense of his own inadequateness to his holy task is likely to speak a message of any great value.

* * *

There is no doubt in the mind of many a man, preacher and ministerial student, a feeling that it would be a great thing to speak to great audiences. There is subtle flattery to the sense of self-esteem in such a prospect. There is, however, a matter of deeper moment to be considered; that is, whether one has a genuine message even for the small company he is accustomed to address. It would be of small advantage to himself or his people to increase his congregation unless there is in him the vital truth which shall make alive those who are dead in sin.

Mark Rutherford tells us of a friend who longed to try for himself a mission in one of the slums about Drury-lane. "I sympathized with him, but I asked him what he had to say. I remember telling him that I had been into St. Paul's Cathedral, and that I pictured the Cathedral full and myself in the pulpit, and I was excited when imagining the opportunity offered me to deliver some message to three thousand or four thousand persons in such a building. But in a minute or two I discovered that my sermon would be very nearly as follows: 'Dear friends, I know no more than you. I think we had better go home.'"

* * *

Preaching is both joy and agony. It is the inspiration of the spiritual life within the minister which he is seeking to convey to his hearers. Any self-importance in the pulpit is out of place and deadening in its effect. There are men who are self-important with learning. Their education has not been a help, but a hindrance to them. It has become an end in itself. And then there is the self-importance of ignorance which considers preaching the gospel a light and profitable task and does not rightly estimate the value and consequences of its right performance. Dr. Joseph Parker, the most noted preacher, if not the best, in recent English life, in his last address as president of the Congregational Association at Brighton, speaks these words, which may be regarded as his farewell to his ministerial brethren:

"There is only one thing that I dread more than self-important learning, and that is self-important ignorance. I dread the minister to whom preaching is easy. I hate, with

religious and even holy hatred, the sermons that are shaken out of the coat-sleeve on a Saturday night. We do not want such men in the ministry of the Gospel. Preaching should be a shedding of blood."

THE UNEARNED INCREMENT.

A certain theory of social science advocates that all tax should be on the land, and those who are committed to this view are unalterably opposed to the holding of unimproved realty for speculative purposes. All disturbances in the labor world according to their analysis resolves itself into a question of land ownership. The building of a town, the tilling of the soil, the establishing of homes, causes land values to rise, and under the present social regime all who have landed interests share in the increase, while many have contributed nothing to it. This school of political economists affirm this to be subversive of the public good, and that the increase of value of unimproved property, as it now stands, is an "unearned increment" and should accrue to the good of the many. In other words, these people have done nothing to make their holdings more valuable, and yet they enjoy what should be shared by all.

It is not our purpose at this time to discuss this economic question, neither affirming nor denying the validity of the contention. But we wish to appropriate this phrase, "the unearned increment," and apply it to religious affairs. Practically everyone will agree that not only material improvements, but the establishment of real, genuine religious principles in the hearts of people, gives protection to property and makes it more valuable, brings not only to its adherents, but to *all* who live in the midst of a Christian society, manifold blessings which are not to be had beyond the circle of its influence. Our social and intellectual atmosphere is heavily charged with the ozone which belongs to the essence of the Christian faith. One cannot live in a Christian land and not be Christianity's debtor. Many lives which repudiate any religious obligation have felt the inspiration of its presence and the refinement of its touch; for as "fire kindles fire, so life awakens life," and no individual can be the same that he was, before he came face to face with a genuine Christian. He may not be willing to admit the power which surrounds him and upholds him, nevertheless the fact remains the same. Such a one may even say: "I do not read the Bible or I do not go to church or pay anything for its maintenance, and I cannot see but what I am just as well off as other people." This sounds very much like the tramp who boasts that he does not work and yet has plenty to eat and wear. One thing is very certain, and that is if some one was not working he would not be fareing so well. And so if some people were not prayerfully reading their Bibles, drinking deep from this never-failing stream which flows from the very heart of God, giving them a vision of divine goodness, which turns sorrow into joy, replaces fear by love, and makes sacrifice the supreme blessing, there would be waste and bareness where now the flowers of divine love give ungrudgingly of their delicate fragrance. He is a semiparasite socially and religiously who enjoys the best there is in life, for which he gives no value in return. While we cannot earn nor merit salvation, yet as fellow-workers with God we must be as ready to share in the burdens as to participate in the blessings.

An abundant life does not show itself in abundant dreaming, but in abundant living.—Drummond.

It is a very great thing to be able to bear the absence of both human and divine consolation, and for the love of God cheerfully to accept inward desolation, and never to seek or reflect upon one's deserts.—Thomas a Kempis.

TWO HUNDRED THOUSAND DOLLARS.

The goal is in sight. Our missionary forces are running a good race. When the missionary year is finished we hope the goal—two hundred thousand dollars for foreign missions—will not only be reached, but passed. Here is an inspiring message from F. M. Rains, the corresponding secretary of the Foreign Christian Missionary Society. Read it at every service next Lordsday. Read at the mid-week meeting. Carry this page of the paper in your pocket and read it to your friends. This is the message: "WE NEED TO MAKE A GAIN OF ONLY ABOUT \$7,000 TO REACH \$200,000 THIS YEAR." Many of our readers remember what a long, hard struggle we had to reach the one hundred thousand mark. Now we need only make a gain of seven thousand dollars to reach two hundred thousand dollars for foreign missions. Do not stop to talk about a million and a quarter of Disciples giving a few cents each. Let the Gideon Band rally. Let a few of our wealthy men and women give liberally to make the \$200,000 certain. Then let the ten thousand enthusiastic friends of missions add one dollar to former gifts. Pray over this matter. Talk to your friends about it. It may startle some sleepy Christian for you to greet him with the glad message that we are in sight of the 200,000 dollar goal instead of greeting him with the usual sleepy remarks about the weather. Some cold-blooded critic may think you are beside yourself. It may even be hinted that you have "gone mad on missions." The healthy, hearty, happy, hopeful Christians will all respond cheerfully to your greeting and go forth repeating the glad message: ONLY A GAIN OF SEVEN THOUSAND DOLLARS NEEDED TO REACH THE TWO HUNDRED THOUSAND MARK.

THREE NOTABLE GATHERINGS.

It has become a trite saying that this is a young people's age. One of our American men of letters has said that "when I was a boy the old people were in the lead, now that I am old the young people stand in the forefront." Three notable gatherings of young people have taken place in the past two weeks. They have been called together to consider no trivial matter. Nothing less than a great purpose, great as the love of God could have induced these thousands of people to leave their work and, at a great expense, assemble at this time. You may say that many were pleasure-seekers. We will allow a liberal discount for this class; and still there remains a mighty host who find their greatest pleasure in service to the Master. Some one is prepared, perhaps, to ask the same question as did Judas, "Why this great waste of money? It might be saved and given to the poor." The significant fact is that those raising this question are not giving any great amount for benevolences. While many who are permitted to attend these great conventions, see there a vision of God and of duty, which sends them home to make real sacrifices for the extension of his kingdom.

The Christian Endeavor Society was formed with the avowed purpose of linking together the young people of the various denominations in practical Christian effort and of cultivating a spirit of unity among them. It seemed for a short time as if it would sweep away the barriers which divide and weaken the church of the living God. But some were fearful of the future of their denominations. The result was that the Epworth League was formed for the young people of the M. E. church, and the Young People's Union was organized within the Baptist church, not originally as a rival society to the Christian Endeavor, but this has been in a large measure the outcome. Some of the young people in these two denominations have refused to leave the Christian Endeavor and affiliate with the denominational societies, but the contrary is true of the large majority. In the recent Denver convention a proposal was made looking toward consolidation of these three organizations. But it would seem that the time is not yet ripe for any decided step in advance, although there are some indications which are looking in the right direction and give a prophecy of good for the future. Union cannot be manufactured or forced, but every opportunity should be given

to express the union that now exists and develop a closer bond, all of which will tell mightily for the future.

In the business world trusts, federation and consolidation are the program. Truly the children of this generation are wiser than the children of light." But as the commercial world is yet struggling with the diversified interests as represented by capital and labor, so we must yet bide our time, praying for the day when God's people shall be one in the essence of their faith—one in purpose and in will that the world may believe that God did send his beloved son into the world.

THE DOWNWARD WAY.

Now and then our moral sense is shocked when it is discovered to us that some one in whose uprightness and integrity we relied has proven false. A moral dualism is disclosed which we can not reconcile. The person has occupied a responsible position; has been a public official, or the guardian of some important trust; he has been an active member of the church; or perhaps a preacher speaking with the eloquence of an Appolos, but lacking in true love which thinketh no evil. Our heart grows sick, and for an instant all moral endeavor seems paralyzed. And then we attempt to analyze the situation. We ask ourselves, Has the person just been "playing a part" with no sincerity whatever? Perhaps that may be one of the lowest stages; but before that comes there must have been a struggle; moments and perhaps whole nights of penitence and contrition, a determination to repent and reform and once more be at peace with "the inner sentinel of the soul." He has retained his position, because he intends to again make himself worthy of it. God knows the heart. He will confess to him, and make restitution to the one who has been wronged. In the case of the embezzler, he lives beyond his expenses, "borrows" from the safe a small amount to speculate on the board of trade—loses; "borrows" again; tries some other speculation, expecting that he will pay back; but again he fails to win. He makes one more deal; bets on the races and loses all. The last act—wife and child disgraced and deserted. He commits suicide or leaves for parts unknown.

He scarcely realizes how he came to his present situation. His purpose was not to defraud anyone or to prove untrue to his trust. Little by little he has neared the precipice. The fatal turn came. His conscience became deadened "by continual opiates of subtlest sophistry." Every step he made to regain his former position mocked him. He can never again stand before the world a *man* until he has openly passed through valley of deep humiliation and genuine contrition. Until then he must be "the sunken vessel which marks the treacherous reef beneath the waves." The unceasing prayer should be:

"Search me, O God, and know my heart;
Try me and know my thoughts.
And see if there be any way of wickedness in me,
And lead me in the way everlasting."

SEEING GOOD IN OTHERS.

He is most likely to have the best things said of himself who is ever looking for the best things in others, and who sees the things he is looking for. There are too many "buts" in our speech concerning others. He who is always discounting the virtues of others is quite likely to lack them himself. A genuine soul is ever a chivalrous soul, always seeing good in others; indeed, he sees more in others than he is ever conscious of possessing himself. It was the odd Josh Billings who said: "Those who have real merit are the last ones to see it in themselves and the first to see it in others." It is a most wholesome habit to look for the good in others, trying not to see that which is not so good.—*Exchange*.

Wear your learning, like your watch, in a private pocket, and do not pull it out and strike it merely to show that you have one. - If you are asked what o'clock it is, tell it; but do not proclaim it hourly and unasked, like the watchman.

Basic Truths of the Christian Faith

Professor
Herbert
L. Willett

I. The Primacy of Christ.

The foremost inquiry of our age is for the essentials of religion. Against the proclamation of the externals of belief and practice as fundamental the protest is insistent and increasing. Men wish to know the basic and abiding realities of the faith, and are impatient of superficials. For this attitude of mind there are two excellent reasons. The first is that time presses. There is much to be done in the short space of life. Never were the demands of knowledge and activity so exacting and imperious. One has time for but a few of the thousand matters that invite his attention. Of these religion is one, and most important it is, even as viewed by others than the deeply religious. Yet it must be presented in simple, direct and urgent form to gain the regard of the average man to-day. He wishes to know at once its outstanding facts and sanctions. He will not wait for elaborate explanations and defenses. In this he differs radically from the men of earlier generations. Time was when the world had leisure to play with truth; to approach it on this side and that, to retreat and advance, to fence and foil in imaginary attack and repulse, to indulge in all the pleasing exercises of religious dialectic. That day is over. The age in which we live demands at once the essentials of religion and wants them in the most compact and usable form. It is, indeed, scarcely willing to wait while its questions are answered. Nor is this due to eagerness, but to the pressure of other interests which forbid the waiting. If not like Gallio, who cared for none of these things, it is at least very much like Pilate, who did not wait for his answer.

But there is another reason at the heart of this demand for the final realities of religion. The seeker for life has been so long cheated by the offer of superficials as though they were fundamentals that he has become impatient, and is half in the mood of rejecting both alike. If he has not received a serpent when he asked for fish, he has at least often asked for bread and gotten only a stone. In the subtleties of theological speculation, in the elaborate displays of ecclesiastical millinery, in the exhibits of church organization and politics presented for his admiration and acceptance by competing parties in the church, he finds many things curious and some things grotesque, but little that is either admirable or desirable. It is reasonable, therefore, that he should ask if there is reality under these bodies, shapes and appearances, and should demand that the claims of Christianity to be a life-giving power should be presented, and that without delay. Fortunately it is just this demand which the church, when called back to her real task, is prepared to meet. And it is well, for the sake of the church, as well as the world, that the demand is being made with an insistence which cannot be mistaken. For these reasons, then, that some men are troubled in spirit and are anxious to have a satisfying answer to their inquiry after life, that others are almost skeptical as to the possibility of giving any satisfactory answer to questions regarding the great mysteries of being, and that still others are quite indifferent to the whole matter, and must be awakened and roused with short, sharp, ringing words—for these reasons it is well worth inquiry as to what are the essentials of our holy faith, and thereby, as we believe any careful study will show, the essentials of religion in its wildest expression.

Here at once appears the need of a point of view, a place of beginning and a guide in the quest. For the different phases of religious belief which claim the regard of the inquirer vary almost as widely in view point and starting place as in results. Even within the church there is apparent diversity of opinion regarding the place of beginning. Not all are of one mind as to what constitutes the "first principles of Christ." The primal inquiry is by some held to be the character of God, by others the nature of the absolute, by others still the moral order of the universe, and by yet others the human soul. The authentic and trustworthy guide in the search is by some held to be the Bible, by others the church, by others still the human reason. Yet

if our attitude is that of Christians, and if it is the Christian interpretation of life which we are to find, it goes with the saying that it must be Christ himself whom we take as guide and interpreter, and his standpoint must be the place from which we view the whole field of our inquiry.

The central position of the figure of Christ is not a fresh discovery. History has no greater. From him in either direction it measures the centuries. The ages have stood with uncovered head before him. Kant says, "His was an ideal perfection." Spinoza says, "He is the union of the human and the divine." Napoleon at St. Helena said, "Between him and whomever else in the world comparison is impossible." Even Voltaire said, "I am overawed by the beauty and grandeur of his life." Renan says, "The life of Christ is the most beautiful incarnation of God in the most beautiful of forms; his beauty is immortal, his reign will never end." And Jean Paul Richter says, "The life of Christ concerns him who being the mightiest among the holy, the holiest among the mighty, lifted with his pierced hand empires off their hinges, turned the tide of centuries out of its channel and still governs the ages."

Yet this universal admiration does not satisfy the soul of the Christian, for he finds that in the lives of some of these very men it consists with an entire indifference to the ethical enthusiasms and the spiritual leadership of Christ. The Christian view of religion parts company with every other religious attitude in the fact of its insistence upon the primacy of Jesus as the interpreter of truth. It pledges its disciple to go first to him at every point in the inquiry, to sit at his feet and learn from him. It understands and receives at their fullest value his words, "I am the door," and understands that into the domain not merely of safety, but of spiritual knowledge, there is no way but his own teachings. It points to his statement, "I am the way, the truth and the life," confident that it is no figure of speech, but the most sober and restrained fact. The words of our Lord, "On this rock I will build my church," mark the foundation quality of his life for all character construction. His assertion, "I am the Alpha and the Omega," indicates that his must be the first explanation and the final word. His great and oft-repeated expression, "I say unto you," reveals him as the conscious and solitary possessor of authoritative and ultimate judgments upon life. The Muslim world kneels thrice daily at the muazzin's cry, "There is one God, and Mohammed is his prophet." This is both a confession of faith and pointing out of the pathway of truth. For Muslims the teachings of the prophet of El Madina are final on all questions. With far greater, nay with absolute, assurance, the Christian may accept the teachings of Christ as ultimate. Even this is too mild a statement. To the Christian, in the very nature of things, there is no other but Christ who speaks with finality. The difference between the Christian and every other man is that he accepts the word of Christ as authoritative upon every question on which our Lord has spoken, and within the circle of his teachings lies every essential of truth and happiness.

Certain corollaries result from the acceptance of this primacy of Christ. The most conspicuous of these is the necessarily secondary value of every other interpreter or system of interpretation of religious truth. There are the doctrines of natural religion. Men have thought that they found in nature the elements of a sufficient religion, including such cardinal features as God, the designer and creator; his benevolence, as manifested in the beauties and comforts of creation; his justice, as revealed in the penalties waiting upon sin; the value and happiness of the moral life, as proved by human experience; and the very strong probability of life hereafter as intimated by nature in certain of her manifestations. All these facts the Christian finds interesting, and some of them, as Bishop Butler and Mr. Henry Drummond have pointed out, strongly confirmatory of the Christian teaching. But at the point of certainty they break down—analogies they are at best, and not proofs.

(Continued on page 835.)

CONTRIBUTED

Don't Worry.

C. R. WAKELEY.

Don't worry—

The life which is fullest and best,
The life which is grandest, most noble and true,
Is the life unperturbed, unalarmed, undistressed—
'Tis the life which counts most for the world when we're through,
The life which hath found the rare secret of rest—
Don't worry.

Don't worry—

God feedeth the sparrows, each one,
He clotheth the lilies which grow in the field,
He guideth the stars in their courses. The sun
Doth not swerve from the path which his will hath revealed;
He shall give thee his life, thou shalt not be undone—
Don't worry.

Don't worry—

The world seems to harass, don't care—
Be confident, trustful, unruffled, serene.
Do things seem to annoy thee? Shall petty things dare
To vex thee with thoughts which are paltry and mean?
Discard them, disown them. They nurture despair.
Don't worry.

Don't worry—

Thy soul hath more value by far
Than the temporal needs which thou frettest to fill.
Its bright luster thy thoughts, thy thoughts only, canst mar,
And thy thoughts, Man of God, are the serfs of thy will—
Control them, direct them—they tell what you are—
Don't worry.

Don't worry—

Thy life is serene at its best.
Its days are too short to be wasted in vain.
Don't harbor those phantoms of ill which divest
Thy soul of the fullness it strives to attain.
If in faith thou dost trust thou shalt richly be blest—
Don't worry.

Don't worry.

Indeed, if the world does go wrong,
Do your best, live your life unperturbed by its care.
The blessing of God shall accompany the song
Which thy glad heart, exulting, pours forth on the air
And its strains shall float back to thy own life full and strong—
Don't worry.

THE FORM AND SPIRIT OF PUBLIC WORSHIP.

SHERMAN HILL.

Upon the giving up of his pulpit and after having congenially located in the old manse at Concord, Emerson wrote: "Not unattended by supernatural friendship and favor, let me come hither. Bless my purposes as they are simple and virtuous. Henceforth I design not to utter any speech, poem or book that is not entirely and particularly my work. I will say at public lectures and the like those things which I have meditated for their own sake and not for the first time with a view to that occasion."

Now, however derelict I may have been relative to some other public utterances, as for my remarks upon this occasion they have been meditated for their own sake and not especially for this occasion. The lesson of history and contemporaneous experience and observation is that God is in Christ reconciling the world to himself. That "the thoughts of men are broadened with the process of the suns." That "there is one far-off divine event, toward which the whole creation moves." For the kingdoms of this world are to become wholly the kingdoms of our Lord and of his Christ. Every age has been the golden age. A fundamental distinction between man and nature is that nature must obey the law of its being and man can, but is not compelled to, obey the law of his being. But that he has ever approximated this law his upward movement preeminently demonstrates.

We are the actors in a marvelous drama. One hundred years since it required nine days to ascend the Hudson River from New York to Albany and seven days to re-

turn, time sufficient for us to cross the Atlantic Ocean and the continent of Europe.

One hundred years since and but one in fifteen of the population of the United States were professing Christians. Now one in five are Christians.

During the past hundred years our population increased but one-third as rapidly as our church membership. There have been more conversions in the past century than in all the preceding eighteen centuries. A century since and scarcely any money was given for benevolences. Now it would be difficult to enumerate the avenues through which millions are pouring to hasten the fuller realization of the kingdom of God. Eighty-five million dollars were given by rich men for education last year in the United States alone. Until recently Christianity was considered quite entirely as subjective. Now it is considered not less subjective but more rationally subjective and intensely objective. Once our ideal characters were ascetics and mystics. Now they are practical and rational. Once we did not think of being saved in the world, but out of it, and Christianity was preparation for eternal life hereafter; now it is the realization of eternal life here. Once we thought certain acts in life were sacred; now life is counted sacred. Once we believed, but did not act; now life character and doctrine must agree. Once we did not believe Christianity had to do with active, joyous, pulsating life; now we believe the Christian should above all men be active, joyous, healthy.

Men's questions and problems are like birds' feathers—they indicate who they are and where they are. We are not asking as many questions as formerly, but they are more fundamental and rational. We do not believe as many things as formerly, but we believe more intensely and basically.

Our scientific temper is bringing us magnificent realities. We are coming to the sources, to the essence of life. We are realizing that the mission of Christianity is to bring us life abundantly, that it is to touch and direct life at every angle; that membership in the kingdom of God is the highest good, because it is the greatest good, because of the greatest value; that it is to supply the sensuous and spiritual elements in our being; that it is not, as Dr. McConnel says, to teach us that we are immortal, but immortality. Christianity teaches that the state of immortality is conditional and not immortality itself. Christianity is not so much a declaration of what we are to do for God as a proclamation of what God has done for us. The lesson of the prodigal son is that we are sons of God unawares, and our need is an awakening. What we can become depends upon what we are. What can come out of man depends upon what is in man. The teacher's function is to instruct and inspire, to teach the student to think rather than to think for him. His mission is to develop, for the student is the scholar potentially. So we are saints, children of God, companions of Christ potentially.

A hopeful and promising sign of our times is the rapidly increasing number of books that appeal to the inner life. Hugh Black's *Friendship and Culture and Restraint*, J. W. Lawber's *Culture*, Herbert L. Willett's *Victory of Faith*, Charles Wayne's *Simple Life and Youth*, and Carl Hitty's *Happiness*—all the progeny of Emerson and Carlyle and Ruskin, all prophets of the soul, and more remotely, but more directly, the progeny of Christ, who taught that life is the result of inner conditions rather than outer circumstances, or rather, that the outer is the reflection of the inner. (To be continued.)

FIVE "MINDS."

Mind your tongue. Don't let it speak hasty, cruel, unkind or wicked words. Mind!

Mind your eyes. Don't permit them to look on wicked books, pictures or objects. Mind!

Mind your ears. Don't suffer them to listen to wicked speeches, songs or words. Mind!

Mind your lips. Don't let strong drink pass them.

Mind your hands. Don't let them steal or fight, or write any evil words. Mind!—*Es.*

A SERIES ON THE SECOND COMING OF CHRIST.

PETER AINSLIE.

III. The Benefits of the Doctrine.

The Great Teacher, in whose methods there could have been no error, used the doctrine of his second coming as the mightiest motive for personal piety and Christian activity. He opened his inaugural sermon with, "Blessed are the pure in heart, for they shall see God," and it was a constant assurance during the ministry of Jesus to hear him say, "You shall see the Son of Man coming in the clouds of heaven with power and great glory." Two days before his betrayal he gave the parables of the ten virgins and the talents—the former to teach personal piety and the latter to teach Christian activity, and the motive in both instances was his second coming—"Watch, for you know neither the day nor the hour wherein the Son of Man cometh." Our business is to purify our hearts, to give God a larger place in our lives, and to be doing all the good we can all the time, to be intensely active for the world's evangelization. He practically says to every disciple, "You shall be my witness," and there is nothing that will produce more fidelity to this one business of the Christian than an earnest belief in the imminence of our Lord's second coming.

Jesus himself conceived it to be the chief motive to break up this damning greed for gold, and so he said: "For what shall a man be profited if he shall gain the whole world and forfeit his life, or what shall a man give in exchange for his life, for the Son of Man shall come in the glory of his Father with his angels, and then shall he render unto every man according to his deeds" (Matt. 16:26, 27). To those unwilling to practice heartily the principles of Jesus, his one motive for fidelity was, "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

It was the chief motive enjoined by the apostles in all their exhortations to Christians. To Timothy (1 Ti. 6:14) Paul wrote: "Keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ." To Titus (2:12, 13) Paul wrote: "Denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world, looking for the blessed hope and the appearing of the glory of our great God and Savior Jesus Christ." To the Thessalonians (1 Thess. 3:12, 13) Paul wrote: "The Lord make you to increase and abound in love one toward another, and toward all men, to the end he may stablish your hearts unblameable in holiness before our God and Father, at the coming of our Lord Jesus with all his saints." To the Philippians (Phil. 1:9-11) Paul wrote: "Be sincere and void of offense unto the day of Christ," and in the same letter he said: "Let your gentleness be known unto all men, for the Lord is at hand," and still in the same letter he again says: "Our citizenship is in heaven, from whence also we wait for a Savior." It must have been a precious doctrine with Paul, and in the last letter that he wrote—that farewell epistle that seems still wet with tears (2 Ti. 4:8)—he wrote, as the bloody Tigellinus watched his every movements: "There is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day, and not only to me, but also to all them that have loved his appearing."

With Peter it held the same sacred place in his heart, and he wrote: "Seeing that these things are to be dissolved, what manner of persons ought you to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God" (2 Pet. 3:11, 12), and the same apostle also wrote: "Girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13). John also regarded the second coming of our Lord as a motive for personal piety, and he wrote: "Every one that hath this hope purifieth himself, even as he is pure" (1 John 3:3). James, whose epistle may be read in seven minutes, wrote: "Be patient until the coming of the

Lord," and "Stablish your hearts, for the coming of the Lord is at hand" (Jas. 5:7-8).

Certainly if our Lord himself and his apostles and inspired writers so recognized the second coming of Christ as a motive to personal piety and Christian activity, there must still be some virtue in this exhortation, for we are closer to it now than when our Lord and his apostles used it with so much force. Because it has been made ridiculous at times by setting dates and such like tamperings is no reason why we should be shy of it any more than we should be shy of baptism and the Lord's Supper, because so many counterfeits are out on both of them. This is a great doctrine, full of sweetness, hope and comfort. There is more in the New Testament regarding his second advent than is in the Old Testament regarding his first advent. It was prominent in all the teachings of our Lord, and believed by prophets and apostles. It is the greatest motive for world-wide evangelization, and nearly all missionaries are believers in the benefits of this doctrine. The work of Christ is not done until he comes back to this earth, takes us unto himself and puts down all sin and delivers this vast and magnificent achievement unto the Almighty Father.

BASIC TRUTHS OF THE CHRISTIAN FAITH.

(Continued from page 833.)

It is Christ alone who is the truth and has the words of eternal life.

Again there are certain teachers of religion and morality for whom all men have a growing respect and reverence. The services of the Buddha to India, of Zoroaster to the Persians, of Confucius to the Chinese, and of Mohammed to the Arabs can scarcely be described in terms of exaggeration. When one considers that from which these teachers and reformers lifted their people, however incomplete the results, their meed of praise should not be withheld. Yet every comparison between these men and Christ serves only to reveal his measureless superiority. They were teachers for a single race, and well they performed, within set limits, a work whose full results are not even yet apparent. He was not merely a teacher, but a Savior. The world, even in those very regions, has shown that it needs not merely teachers of righteousness, but one who can save it from its sins.

Once more, the Old Testament records the lives and teachings of men of God, who spoke for Israel as no men had yet spoken, and as none could speak save by the power of the Highest. Each of them had his message fitted for his own age. Moses revealed the personality of God and his relation to Israel, Samuel called attention to the necessity of obedience, as better than sacrifice; David uttered his cry for forgiveness in words which have become the world's confessional; Elijah's life teaches the lesson that God's work is not accomplished by the machinery of compulsion, but by the voice of truth; Amos announces the divine justice; Hosea preaches the divine love. Yet none of these, nor all united, spoke the complete truth. Theirs were fragmentary and broken messages. One must yet come who could speak the ampler truth. Therefore it is not to Moses, or David, or Isaiah that the Christian listens, but to the Christ. He sees the imperfection of the earlier work, and thereby the necessity for the work of Christ. And this is the significance of the great Transfiguration utterance, "Hear ye him." Moses had spoken. Let him speak no more. Elijah had given forth his voice. Let it be heard no further. The Divine Son is among you. Hear ye him.

Here then is the primacy of Christ. He is the expected Messiah. He is the Saviour and Lord. He is the living Presence of God among us. In his light we see light. His word is complete and adequate. To him we go for our explanations. His is the first word and the last, the Alpha and the Omega. It is to his teachings that we go for satisfaction on the great themes of religion. He can well speak to us of the "first principles" of our faith. What he has to say of God, of the Bible, of himself, of man, of duty and destiny will be infinitely worth our hearing. This is the way to obtain the Christian view of religion. To be a Christian means to get Christ's view and organize it into life.



The world's great Altar-stairs
That slope through darkness up to God.

—TENNISON.

SYNOPSIS OF THE PRECEDING CHAPTERS.

Frederick Sterling is minister of the church at Stonington. His early life cannot be traced beyond the shadowy scenes of the Orphans' Home. But, "animated with an ambition to trample difficulties under foot," he has acquired a college training and is now successfully carrying on the work of his chosen profession. We first see him in his study in deep reflection after a day which has made great demands on his vital energy. He has conducted the funeral of Basil Raymond, a man of many excellent qualities, but who has committed suicide, carrying some dreadful secret with him to the grave. He leaves a wife and daughter heart-broken, who are members of Mr. Sterling's congregation. The daughter, Esther, is a very active member of the church and is much admired by both the minister and a young lawyer, Harrison Masters. The avowed skepticism of the latter forms a barrier between the two; while in the case of Sterling, the mother has warned him that he would be committing some awful sin if he should allow himself to love her daughter.

Reuben Masters, the father of Harrison, is a lawyer of Stonington who takes great pride in his infidelity, boasting much of his freedom. His wife is silently submissive, but the daughter, Winifred, has come under the power of the gospel as presented by Sterling; with a courage borne of a holy purpose she is true to her convictions and has consecrated her life to the service of the Master. The father is greatly outraged. At first he is very angry with his daughter, who is shielded by her brother. But feeling that Sterling is back of it all, he threatens to horsewhip him. In the meantime the church has burned and the services are transferred to the Opera House, where the work is carried on successfully.

CHAPTER VII.

The Executed Threat.



FREDERICK STERLING was deeply touched by Winifred's midnight visit to the parsonage. And yet he believed the fears expressed in her note to be absolutely groundless. He knew he had given Reuben Masters no just cause of offense. He could not conceive it possible for one who professed to be a crusader against ecclesiastical bigotry to show himself

more tolerant than the worst of those whom he affected to despise. So, at the usual hour on the following morning, he laid aside his pen, and, without a thought of danger, went to the postoffice to get his mail.

As he was leaving the postoffice he was struck violently with a whip from behind, once, twice, thrice. He whirled around in astonishment and confronted his assailant, who stood with whip in hand, impatient to renew the attack.

"You are a coward, Mr. Masters," said the preacher calmly. "You have struck me from behind, and none but a coward would do that. If under the circumstances you wish to proceed, I do not intend to run or resist."

Reuben Masters answered only with loud oaths. He raised his whip aloft, flourished it for a moment in the air, and then let it fall on the preacher's face. This was the beginning of a series of blows given rapidly and fiercely on head, neck, shoulders and body, until the madman's vengeance was sated and he voluntarily desisted from his assault.

Throughout this terrible castigation, Mr. Sterling made no effort at resistance or escape. It is certain that his calm defiance and wonderful self-control secured for him the admiration of most of the spectators. Generally speaking, the lawyer had fallen and the preacher had risen in the estimation of the by-standers.

Reuben Masters strode angrily away, without deigning a glance at any of the on-lookers, who ceased their comments as he approached, and parted right and left to let him pass.

He went forthwith to the police magistrate's office, and voluntarily paid a fine for the assault and battery which he had committed.

At the conclusion of the assault some of the by-standers came forward and offered Mr. Sterling their sympathy and assistance.

"I appreciate your kindness," he said, "but I have no need of help. I expect to get along very well without troubling my friends."

By this time the news of the assault had spread throughout the business part of the city, and some of Mr. Sterling's parishioners, burning with indignation, came running to his assistance. He related to them the circumstances of the assault, assured them that he had sustained no permanent injuries and urged them to return to their places of business.

Just then Esther Raymond came up.

"Why, Mr. Sterling!" she exclaimed. "What is the matter? What has happened?"

"Nothing of consequence," he answered. "I have been horse-whipped, that is all."

"Well, come and go with me," she said, delicately forbearing to ask further questions. "Yes, yes, you must," she added, as he began to protest. "Your wounds need attention, and mother is a perfect nurse."

Mr. Sterling could resist the importunities of the elders and deacons, but he could not long resist the entreaties of Esther Raymond. Now that the moment of supreme endeavor was past, he began to feel the need of human sympathy, not of the officious, babbling kind, but of a deep, true, earnest sympathy from a kindred soul, expressed in looks rather than words, in deeds rather than professions. So he turned to Esther as the truest of his earthly friends and accepted her hospitable offer, without thinking of the note of warning tucked away in the casket, or of Mrs. Raymond's words in the clump of evergreens. Leaning rather heavily on Esther's arm, for he was beginning to feel faint, he walked with her slowly along the sidewalk.

"You have been shamefully beaten, and I think I can imagine by whom," said Esther when they were clear of the crowd. "Was the attack wholly unexpected?"

"Yes and no," he answered. "I had been warned, and yet I did not believe he really intended to assault me. I regarded his threats as nothing but bluster, but I have learned to my sorrow that he meant all he said."

"Then he had threatened you to your face?"

"Oh, yes, twice; first on the day of your father's funeral. He came to my study, charged me with trying to induce Winifred, by personal appeals, to become a Christian, and threatened to horsewhip me if I should ever speak to her again on any subject, and swore that he would drive her from home if she should join the Nazarenes. I supposed he was endeavoring to frighten me and did not give a second thought to his threats. I ought to have known better, however—a man who had lived three years in Stonington ought to have known that this wicked, high tempered man would be likely to do this very thing. But then, last night, I had another warning at his own house—"

"Oh, were you at Mr. Masters' house last night? That was bearding the lion in his den—it was surely very imprudent. But you are absolutely fearless, Mr. Sterling, and I do admire a brave man; and so I admire you—in that respect."

"I thought I had good reason for going to Mr. Masters' house," said the preacher, proceeding with his story as if there had been no interruption. "After church I went to my room, with my head and heart full of Winifred's conversion. I had advised her to go home and tell her father immediately what she had done; and as I thought the matter over in my study and remembered that the man who had threatened to horsewhip me, had threatened to drive her from home, and would be as likely to execute the one threat as the other, I grew very uneasy, and, finally, impelled by my fears, put on my hat and went to his house just to see what was going on, and to be at hand to render assistance if he should attempt to abuse her. I went by the house on the sidewalk and saw that a fierce altercation was in progress. Harrison seemed to be taking his sister's part,

as I had supposed he would, and it was foolish and unnecessary for me to interfere. But I couldn't help it—I couldn't help it. I opened the door and went into the hall. I stepped to the parlor door and stood there unseen. The climax was soon reached. Harrison declared that unless Winifred should be allowed to be a Christian in peace, she should leave the house that night, and that he would go with her. Reuben Masters became very angry and was about to command them to go, when I spoke, and became the target of his wrath. He would have struck me with a chair if his children had not interfered. He swore at me furiously and threatened to horsewhip me to-day. This was my second warning from his own lips. But I still thought his threat was an idle one, and went to the postoffice this morning without a thought of danger."

"O Mr. Sterling! You have been shamefully abused!" said Esther feelingly. "But you are a man and can protect yourself, and you will soon recover from your bruises. But dear Winifred! I tremble for her. How hard it will be for her to live a Christian life! Her father will force her back into the world if he can. He will persuade, threaten, terrorize; he will throw around her all such influences as may tend to weaken her faith or fascinate her with worldliness. I don't imagine for an instant that he will really try to drive her from home—he is too selfish and sensible for that. For Winifred is educated, refined, lovely, an ornament to his home, and he would as lief give up his wealth as to part with her, not so much because he loves her as because he loves himself. Then he has sense enough to know that a life away from home would serve but to confirm her faith and to give her opportunity for soul-culture, and this is the very thing he wishes to prevent. But tell me how Winifred bore up under his threats last night."

"With Christian firmness."

"Oh, my dear, brave child! And she is as yet a babe in Christ."

"You are stronger, Esther, but she is strong."

"I believe it, and I cannot repress my admiration for her. But you have not told me all, Mr. Sterling. What was it you said a moment ago about—about Mr. Harrison Masters? I believe you said he took his sister's part?"

"He did, nobly, manfully. Harrison Masters has risen very much in my estimation. There is too much of true manhood in his make-up for a life of skepticism. He will yield slowly, perhaps reluctantly, but he will come to Christ at last."

Esther was silent for a moment, and the roses on her cheeks took a deeper hue. Then she said:

"Winifred is such a sweet, true, lovable girl that I wonder you are not won to her by a stronger attachment than that of mere friendship."

"Ah! that might be possible," he said impulsively, "if I had never known you!"

He regretted his words as soon as he had spoken them. But Esther affected to treat his exclamation as a mere compliment, and proceeded at once to change the theme of conversation. Presently they reached the house, and Mrs. Raymond met them at the door with a cordial, sympathetic greeting for Mr. Sterling, shaded by a look of anxiety which would have made a more observant man think of the conversation in the clump of evergreens.

After Mr. Sterling had thoroughly bathed his wounds, Mrs. Raymond applied soothing lotions to the bruised surfaces. She performed this office with kind solicitation, and yet there was something in her manner which hinted of a wish that the preacher had not been invited to the house.

She seemed determined not to leave the preacher and her daughter alone together even for a single instant. If, in dressing the sick man's wounds, she had occasion to run to the kitchen for a moment, she left the doors wide open, with the cold air of the intervening room pouring into the sitting-room, and unpleasantly reducing the temperature. After preparations for dinner had been begun, when Esther returned to the sitting-room to see that Mr. Sterling was comfortable, Mrs. Raymond, who was peeling potatoes, followed, taking the pan of potatoes with her, nor did she go back until her daughter was also ready to return to the

kitchen. This appeared to Mr. Sterling as a charming disregard of conventionality; but to Esther it appeared as something more.

"Mother," began the young woman when they had returned to the kitchen, "I am afraid you are not well. Please tell me what is the matter."

"I would think such a request unnecessary after what we have undergone during the last few days," was the answer, given with much apparent effort at the maintenance of a steady voice.

"I know all that, mother. Father's death has been a severe trial for us both—harder for you than for me, of course. But I cannot think your grief for him is the sole cause of your—your unwonted demeanor. You seem nervous as if you were in constant dread of some unexpected calamity. There is something which you have forbidden me to mention—and I think that is the cause of your trouble. Mother, share your fears with me. There are but two of us, and we should trust each other fully."

"Esther, you will drive me mad if you continue in that strain. Do you intend to force me to speak?"

"I do not wish to drive you mad; but I fear there is something which may do so, unless you are relieved from the pressure. I'm sure you would feel relieved if you would take me into your confidence. I cannot understand why you should have secrets from your only child."

"Secrets, Esther, secrets! Why do you use that word? Why should I have secrets?" The mother looked furtively at the daughter.

"Why, you just now asked me if I intended to force you to speak, and that means that there is something you do not wish to tell me. Then there is father's letter, which I have never seen. I cannot imagine why you should conceal anything from me. I do not understand the situation. Sometimes I fear I have misused or displeased you in some manner."

"No, no, my child, you have not. I am not displeased, but I am anxious, or, so anxious! I am afraid you are thoughtlessly drifting into danger. Esther, Esther, you are beginning to think too much of Mr. Sterling! There you have it! You know now the cause of my anxiety! You have wrung the secret from me!"

"Have I, mother? Is that the whole of your secret?"

Mrs. Raymond turned to the stove and lifted the lid of the pot in which the potatoes were boiling, but made no answer. After a moment Esther said:

"I suspected you did not wish me to love Mr. Sterling, or to marry him—that was plain enough from what you said to him here two weeks ago. But is that the sole cause of your anxiety, mother?"

"That is all I have to say now, daughter?"

"Then I will ease your mind on that point," said Esther, toying with the edge of her mother's apron. "But, first, let me say that I cannot understand why you should not wish me to love Mr. Sterling. He is a good man, and worthy of any woman's love."

"He is a good man—yes." Mrs. Raymond spoke hesitatingly. "He deserves as good a wife as any man living. But I cannot consent for you to love or marry him. Esther, you must not—you must not!"

"And why not, mother? It was the common talk at one time that you and father expected Mr. Sterling and me to marry. If Mr. Sterling had thought more of me, or had not been so timid in love-making, I might have been his wife long before this. You invited him to the house, left us alone together, and planned rides and picnics for us, till I saw plainly enough what was desired, though Mr. Sterling, poor innocent soul, never once dreamed of such a thing. If he was good enough for me then, he is surely good enough for me now. He is no worse, and I fear I am no better."

"That may be true, daughter; Mr. Sterling may be good enough; but there are grave reasons why you must not even so much as think of marrying him!" She seized Esther's arm and looked into her face sternly, almost wildly.

"Well, well, mother," said Esther, soothingly, "do not be alarmed. I might insist on knowing your reasons before

making any promises, but I will not. You have trouble enough already, and I would not impose on you the slightest additional burden. So let me tell you that I do not love Mr. Sterling. Stimulated by your encouragement I might have married him once if he had sought me; but that day is past, and I could not marry him now even if he were at my feet and you were willing."

"But he loves you, Esther. Don't you know it? Haven't you seen the love in his eyes?" Mrs. Raymond spoke eagerly as if hoping her daughter might be able to disprove the allegation.

"He has received no encouragement from me," was the evasive answer. "All his encouragement came from you and father."

"I did not know what I was doing," said Mrs. Raymond with a sigh. Then, in an anguished undertone, she prayed: "O Lord, save me from the consequences of my ignorance!"

"Do not distress yourself longer, mother," said Esther. "Let me tell you again that I do not love Mr. Sterling and I cannot marry a man I do not love."

"But if he loves you, and I know he does, he will press his suit, and you may not be able to hold out against his importunity. He may win your heart at last."

"Have no fear of that, mother. Mr. Sterling is too noble a man to persecute me. Even if he loved me, he would cease his attentions on learning that I could not love him. I solemnly promise you never to marry him without your consent."

"Then you will never marry him, never! for I will never consent!"

"And now, mother, since I have given you my solemn promise, will you tell me the reason for your dislike of Mr. Sterling?"

"I do not dislike him, Esther."

"Then why this unreasonable alarm if he happens to look kindly at me?"

"There are reasons, daughter, which I cannot give to you now. I may have to explain some day—but not now."

"Then I must wait, I suppose. And yet I believe if father were living, he would be only too happy to see me the wife of Mr. Sterling."

Mrs. Raymond closed her lips tightly, and the lines about her mouth appeared hard and pitiless. She opened her lips to speak, and then closed them again. Finally she said:

"Perhaps so; perhaps not. He is not here to speak for himself. Let us not put words into the mouth of the dead."

Thus the conversation ended, and the two women went on silently with their work. There was the crackling of burning wood in the cookstove, the rattle of cooking utensils, and the sound of busy feet, but there was no further word save an occasional brief direction as to the preparation of dinner.

After the conversation in the kitchen Esther sought to demean herself toward Mr. Sterling with such circumspection that her mother's fears might be quieted. The result was an unnatural constraint, which was quickly noticed by the preacher, and as quickly referred by him to the inopportune remark by which his attachment for her had been indicated during the morning walk.

After dinner, the mother and daughter remained in the dining room and kitchen to clear the table and wash the dishes. Having finished this irksome after-dinner task, they returned together to the sitting-room, where they found Mr. Sterling passing away the time by examining the pictures on the wall.

"I miss those paintings of yourself and husband which used to hang here," he said, addressing Mrs. Raymond. "They were very fine. It was ever a delight to see them."

Mrs. Raymond looked much confused as she answered: "We have removed them from the sitting-room."

"I suppose, of course, you would prefer to have them in your own room," remarked the preacher, supposing that to be the place to which they had been removed. "I can fully appreciate your feelings on the subject."

There was no answer. Each of the women knew that the pictures had been hidden away in a dark closet. Esther

had protested at the time, but her mother had insisted and had carried her point, alleging, truthfully enough, poor woman! that the sight of her husband's face increased her nervousness.

After a while Mr. Sterling made another embarrassing remark:

"You have one thing to cheer your heart, Mrs. Raymond; your husband was a good, true, tender-hearted man. He never wronged a human soul, and that is more than can be said of most men."

Mrs. Raymond's heart had been harrowed too deeply by her conversation with Esther to bear another wound, and she now hastily left the room that she might manifest her grief without being seen. As she went up the stairs she was saying to her, "A good man—yes, that is what the world says; and he never wronged anybody—oh, how I wish that were true!"

When she returned to the sitting-room, Frederick and Esther were considering the present and future needs of the Sunday school and discussing plans for the enlargement of its sphere of usefulness. This gave Mrs. Raymond an opportunity to suggest what she had been thinking of for the last two weeks, which was that Esther should resign the office of superintendent in view of the additional cares now devolving upon her as the consequence of her father's death. The real reason for this suggestion was the necessary intimacy of the relationship between the pastor and the superintendent. The proposition met with such strenuous opposition from Mr. Sterling, however, that Mrs. Raymond deemed it expedient to abandon her request for the present.

The day passed away without further incident save the sympathetic visits of some of Mr. Sterling's friends, who came to see how seriously he was injured, or to learn the particulars of the assault, or to express their dislike of Reuben Masters, or to offer gratuitous and widely differing recipes for bruised flesh and wounded feelings.

Late in the afternoon the preacher bade his hospitable friends good-bye, with warm thanks for their kindness, and returned to the parsonage. How comfortless his study seemed! How unblessed his life of solitude! Home in the true sense of the word had never been his. A childhood among orphans, homeless like himself, an early manhood with a house to eat and sleep in, and with the sweet companionship of books, but without any living, speaking friend to lend him daily sympathy, to give him counsel or to share his burdens—such had been his life; and such, in all probability, it would continue to be. Lately he had indulged the hope of winning the hand of one who might have brought sunshine into his dwelling-place. But Esther's mother, hinting at some unrevealed hindrance, had interdicted his love, and the fair Esther herself had parried his impulsive suggestion of his feelings. Well, so let it be. There remained for him at least a life of ceaseless endeavor. To him the Lord would be father, mother, wife, kindred. He could live for the good of others in the confident hope that a recompense would be given yonder for every deprivation here.

After a fire had been kindled, he brought to his desk the casket which contained his treasures, and took therefrom the note which had been thrust under the door by the hand of Mrs. Raymond. He read it carefully, but he failed to understand it. Why had he put it into the casket? He could not tell. He had acted from the impulse of the moment; and, having done so, he would keep it there till God should lift the veil and show him the mystery of his life.

He took from the casket the other note, the one that had been written by his youthful mother, and tried, with dim eyes, to see the faded characters, which expressed her anguished prayer. He opened the locket and feasted his eyes upon its vision of girlish beauty and trusting innocence. He pressed the cold glass and the silken hair and the unfolded note to his lips, while the hot tears trembled on his cheeks. He was thinking of the desperate plunge into the cruel river, which had blotted out the story of his birth and had left him a nameless waif. But he had no thought of reproach for the sweet child who looked at him so tenderly out of the dumb locket. [Continued.]

AMONG THE NEW BOOKS

THE LIONS OF THE LORD. A novel. By Harry Leon Wilson. Lothrop Publishing Co., Boston.

In this book is told the history of Joel Rae, Mormon elder, from the expulsion of the saints from Nauvoo, in 1846, down to his tragic death in 1871. His devotion to the gospel of Brigham Young and Joseph Smith costs him sister, father, mother, and sweetheart. It reddens his hands with blood. It makes his life a living hell. At last he is driven into rebellion against the authority of Brigham Young, and dies just before the emissaries of the prophet, with a spade in their wagon, find him in the desert. It is a strong and terrible story. The actors in it are actuated by fierce elemental passions. The pages of this *Andronicus* and *The Deluge* are not much more stained with blood. Yet few will lay down the book until they have read it to the end. The author has humor, imagination, and industry. His style, except in those passages where he uses the cant phrases of the sociologist, the psychologist, and the third-rate woman novelist, is attractive on account of its clearness and plainness. His portrayal of character reveals strength rather than beauty.

THE RIBBONED WAY, by S. Carleton, author of "The Corduroy Road," is the title of the novel. It is essentially a summer story; the plot is exciting and original, without being either sensational or melodramatic; the characters are conventional, but all of them interesting, the heroine particularly, who, while thoroughly modern, combines with her modernity the most charming womanly traits. Other familiar names among the contributors are Justus Miles Forman, author of "A Bit of Grease Paint" and "Journeys End;" Ella Wheeler Wilcox, Charles G. D. Roberts, Guy Wetmore Carryl, author of "The Lieutenant-Governor;" George Horton, Joseph C. Lincoln and Robert Loveman. The whole magazine, containing twenty-nine stories, essays and poems, is fully up to the high standard previously set by this magazine. 160 pp. 15c. Ainslee Magazine Co., New York.

SAN FRANCISCO AND THEREABOUT. By Chas. Keeler. Illustrated. The California Promotion Company, San Francisco. 1903. Pp. 97.

In the preface the author states that "there is a real need at the present day of a book on San Francisco which shall be simple and direct, giving a brief history of the city's romantic past and a just description of its present life with its picturesque setting of bay and hills." This little book seems to satisfy just that need, for it is a brief but concise history of the city and its environments from the establishment of its first mission to the present day. A goodly portion of the book is given to a description of the city as it now is, its most important business blocks, its beautiful residence districts, its China-town, etc. The book is full of valuable information and its author is deserving of much credit. The illustrations are unusually fine.

THE LAW OF MENTAL MEDICINE. By Thomson Jay Hudson, LL. D. A. C. McClurg & Company. Pp. 281. Price \$1.20 net.

The nineteenth century has been characterized as one of great material advancement. There are many indications that the twentieth century will produce results even more striking in the psychic realm. At least there is some reliable data which must be reckoned with seriously. The leading psychologists are timid about formulating new theories. They feel that it is wise to be absolutely sure of their facts, making a wide induction before drawing any cocksure conclusions. But some daring spirit is needed at such a time. A few years ago Thomas Jay Hudson was unknown to students of these problems. He had nothing to lose and has gained much. He is ingenious and writes interestingly. His *Law of Psychic Phenomena* is now approaching the sixtieth thousand. His theory of "objective and subjective mind" has certainly many plausible features.

The *Law of Mental Medicine* is his latest work. And it will doubtless have a wide reading, as it deals with a live question. In his preface he states that the object of the book is "primarily, to assist in placing mental therapeutics on a firmly scientific basis, and incidentally to place within reach of the humblest intellect the most effective method of healing the sick by mental processes." Part I. pertains solely to the psychological principles of mental medicine, as outlined in his former work. Part II. is "the correlation of the facts of psychology and physiology in connection with mental healing." In his treatment of the various schools of therapeutics he manifests a spirit of fairness which is commendable.

We have no doubt but that he has thrown some light on the question under discussion. But when he says: "It follows, *a priori*," etc., and "Having now definitely ascertained," etc., we are not quite sure that his argument amounts to a demonstration. He claims to have discovered the law of suggestion which admits of its wider application, and accounts for facts hitherto misunderstood.

GLANCE AT THE GLOBE

Dowie's libelous attack on S. G. Poriddle cost him \$2,000.

Fourth of July accident fatalities increased to 218 by death of Charles Armstrong, Hannibal, Mo., from lockjaw.

Mrs. James G. Blaine, widow of the distinguished statesman, died last Wednesday.

Conservative victorious in Chicago Federation of Labor election; President Schardt, advocate of conciliation, re-elected; victors supported by city hall faction.

Jackson (Ky.) feud murders will be investigated by special grand jury to-day; Capt. B. F. Ewen coming as chief witness; \$4,500 raised for his family if he is killed.

Samuel Druckemiller, "tramp" artist and war veteran, reached Florence, N. J., with wife and child on board tramp schooner, the Studio; their traveling expenses paid by selling pictures.

Dr. Marcus F. Wheatland, penniless negro graduate of Howard University eight years ago, now an authority at Newport, R. I., on X-ray treatment; wealthy residents call him in consultations.

Over million immigrants will enter United States during fiscal year if present rate continues; 857,046 came during year just ended; increase over 1902, 32 per cent; officials alarmed at their character.

Two years' Manchurian open door negotiations nearly wrecked by statement on July 1 that Jewish massacre petition would be forwarded to St. Petersburg, and by charge that Russia acted in bad faith in the East.

W. J. Bryan, the principal speaker of the picnic of the Chicago Democratic Club, bitterly arraigns former President Cleveland for his policy while in the executive chair. Other speakers extol Mayor Harrison as a presidential possibility and condemn the policy of going East for a candidate.

A Christian workers' conference will be held at Wheaton, Aug. 2 to 8, on the grounds of Wheaton College. There will be daily sessions at 2:30 and 7:30 in the large tent, unless the weather be unfavorable, in which case they will be held in the college chapel. The general topic for discussion will be "The Work of the Holy Spirit."

Cable report announces the Pope's death after a lingering illness of several weeks. He celebrated his ninety-third birthday on March 21. He entered the priesthood in 1839. He became a bishop in 1853 and on February 18, 1878, succeeded Pope Pius the IX. Throughout a long career he was noted for his brilliant attainments as a scholar and his genius for diplomacy.

The cause of total abstinence from strong drink has received two powerful impulses within the week. The first was the death-blow dealt by King Edward to one of the most insidious drinking customs in the army and navy, when he said that his "health can be drunk just as well in water as in wine." It has been the custom both in the army and navy to insist that every officer, no matter how young and even if he never drinks otherwise, shall toast the king in a glass of port wine. Teetotalism, therefore, has been virtually impossible in the service. The second was Professor Mazzoni's remark attributing Pope Leo XIII.'s extraordinary tenacity of life to "a healthy heart, unimpaired by alcohol and strengthened by regular, simple habits." Naturally the temperance societies are jubilant.

The Chicago Record-Herald reports Count von Haeseler, until lately commander of the sixteenth army corps, and one of Emperor William's military intimates, has issued a strong protest against the use of strong liquor by soldiers. He has been an abstainer nearly twenty-five years, only drinking a quarter of a glass of champagne on the emperor's birthday. Even that, he thinks, was too much. "The soldier who abstains altogether is the best man," he says. "He can accomplish more, can march better and is a better soldier than the man who drinks even moderately. Mentally and physically he is better. Brandy is the worst poison of all. Next to it comes beer. Each limits the capacity and lowers mind, body and soul. Strong drink tires and only increases thirst. For soldiers water, coffee and above all, tea." The German Association for the Investigation of Mental Diseases has been making inquiries about the influence of drinking customs on mental disease. Some of its conclusions are startling enough. Out of every 100 cases of mental disorder in state asylums 73 per cent are the result of intemperance, either personal or inherited. Last year 340 persons afflicted with mental disease took their own lives, of whom 298 were drunkards, or the children of drunkards. Among these 340 persons were twenty-seven children, all addicted to drink. The number of lunatics committing suicide in asylums is small owing to the strict watch upon them. The 340 insane persons who killed themselves last year killed eighty-nine persons, of whom fifty-two were their own children. Women who grow insane from drink show, says the report, a singular propensity to kill their children. The statistics of the last four years show that lunatic mothers have killed four times as many of their own children as lunatic fathers. In all cases where an insane woman has killed her child, her madness was caused by drink.

AT THE CHURCH

CHRISTIAN ENDEAVOR.

CHARLES BLANCHARD.

A Mission Study of South America.

Topic July 26: Luke 2:25-32.

In some respects South America is the least known of any of the great continents. Especially is this true religiously. The Catholics, established there in the days of Spanish rule, have continued to be the chief religious factor in the barbarous republics which have been established on the ruins of Spanish and Portuguese empires. Religion has shared, in a large measure, the mis-rule, the misfortunes, and the fate of the unenlightened and unprogressive founders of South American states. It is the history of Roman Catholicism everywhere. It has blighted South America as it has Mexico, the West Indies, the Philippines and Spain—once the mistress of the sea, and the ruler of the mightiest domain of the fifteenth and sixteenth centuries. Protestant missions in South America are of quite recent date. It is, indeed, "*The Neglected Continent*." For the most satisfactory outline of missions in South America I am glad to be able to commend the splendid article by Amos R. Wells in the *Christian Endeavor World* for July 9. The article mentioned is taken from Mr. Wells' recently published volume, "*Into All the World*," companion volume to Mr. Taylor's "*Price of Africa*"—the first of a series of mission textbooks for young people, issued by the United Society of Christian Endeavor.

The problem, as stated by Mr. Wells, is that of a continent of seven million square miles, one-seventh of the land surface of the world, nobly variegated with superb mountain ranges, marvelous plains, a grand river system reaching everywhere, and a wealth in the products of mine, forest, and field still practically undeveloped, yet not excelled by any region of the globe. The nations are learning this, and immigration is rapidly growing, especially from Europe. Every year greatly increases the number to be won in South America. It is a most strategic point.

This great continent is occupied by about thirty-eight million persons, perhaps half the population of the United States. Most of these are Spanish-speaking (and, in Brazil, Portuguese-speaking) descendants of the Catholic conquerors. About five million, however, are Indians. The descendants of the proud race of Incas, in adopting Catholicism merely changed their idols. They are a sturdy race, however, with great possibilities and not difficult to reach. One chief traveled a thousand miles to Sao Paulo in Brazil to beg for some Christian teacher for his people. Allen Gardiner was the pioneer missionary to the South American Indians.

Of this pioneer missionary of South America Mr. Wells gives an inspiring sketch. This record of his heroic life is drawn largely from his autobiography, found, like that of David Livingstone, after his death, only that Livingstone died in the heart of Africa, while Gardiner perished in the wilds of *Tierra del Fuego*. On a rock he left this inscription: "My soul, wait thou only upon God's for my expectation is from him."—Ps. 62:5.

Brazil was for three centuries the largest possession of Portugal. In 1822 Dom Pedro I became emperor, and in 1831 Dom Pedro II, who, though an admirable monarch, was quietly deposed, largely through the efforts of the philosopher and statesman, Benjamin Constant, "the Founder of the Republic." "The United States of Brazil," thus formed, was closely modelled upon our own country, with church absolutely separated from state, with civil marriage and religious freedom.

Brazil is nearly as large as the United States and half as large as all South America, but its population is only

fifteen million, chiefly along the coast, where, therefore, the missions chiefly lie. It is a splendid, rich, though undeveloped empire, whose greatest feature is the unequalled Amazon, navigable by ocean steamers to the boundaries of Peru.

Half of this immense territory inland is occupied by about 800,000 Indians, for whom very little missionary work is carried on. Along the coast, however, ten American societies are at work—the Bible Society, with a most effective and blessed system of colportage; the Adventists; the Christian Alliance; the Y. M. C. A., which does its best work for South America in Brazil; the Episcopalians, who began their work in 1889 with the American Church Missionary Society; the Seamen's Friend Society; the Presbyterians South and North, and the Southern Methodists and Baptists.

THE PRAYER MEETING.

SILAS JONES.

The Duty of Appreciation.

Topic July 29: I Thess. 5:11-13; Matt. 26:6-13.

Esteem them highly. In the democratic society of America there is danger that this admonition be disregarded. Respect for men in authority in the church is not always shown. The liberty-loving American proclaims loudly his right to do as he pleases and his determination not to let anybody interfere with his freedom. He sometimes overlooks the fact that nothing great and good can be done without the co-operation of many and that co-operation cannot be secured without leadership. Leadership among free people is not tyranny; it is merely a means by which unity of action may be brought about. If some man tries to play the tyrant he should be taught that the day for tyrants has passed. The fear that some one will forget his place and attempt to exercise lordship over his fellow believers should not render it difficult for members of the church to treat with due respect those whom they have called to be leaders. How shall we show our appreciation of the leaders in the congregation? Certainly not by the use of some middle-age ceremony. That may please the ignorant, but it has no place among enlightened people. It is to be remembered that church officers are chosen for service. Appreciation is shown to them when the members are forward to do what the officers deem it wise to be done. If they decide that the church building should be repaired or that a new building is needed, every member according to his ability will contribute toward the accomplishment of the work set before the church. If it is urged that greater interest be taken in the extension of the Kingdom of God in all parts of the world, there will be on the part of those who really appreciate their leaders an inquiry into the question of the church's duty and of their personal duty with respect to world-wide evangelization, and there will be manifested a readiness to perform any neglected duty. Suppers and donation parties and Christmas presents and birthday presents for those whom we delight to honor may be good in their way, but if you want to make a good man feel that you esteem him highly help him to do the work into which he has put his heart. Stand by him in times of discouragement and he will know whether you give him a pair of slippers or not, that you understand him and appreciate him for what he is.

The man of character is the man whom the disciple of Christ can delight to honor. If a bad man is governor of the state it will be the duty of the disciple as a citizen to honor the governor. But he will let it be known that he honors the official who speaks in the name of the people,

(Continued on page 842.)

THE BIBLE SCHOOL

Lesson 5. Samuel Anoints David. August 2.

Study vs. 1-13. Commit vs. 11-13. (Read the Chapter.)

GOLDEN TEXT: 1 Sam. 16:7. *Man looketh on the outward appearance, but the Lord looketh on the heart.*

LESSON: 1 Sam. 16:4-13.

INTRODUCTION.

We have before said that the two books of Samuel constitute one book in the original, and that this book is naturally divided into three parts. (See Introduction to Lesson I.) With to-day's lesson we pass into the second division, the first six chapters of which (16-21) record the story of David in the court of Saul. The events of this lesson follow closely after those of Lesson IV. The aged prophet, upon Saul's confession "I have sinned," and at his persistent request, honors the penitent king by taking part with him in some public act of worship. For though Saul has forfeited his position as king, he must administer the office until his successor is anointed and established upon the throne. Then the captive king of the Amalekites, Agag, is brought out by order of Samuel and executed. "And Samuel hewed Agag in pieces before the Lord in Gilgal." Then the prophet retired to his home at Ramah and the dejected king to Gibeah. Samuel had high hopes of Saul but now that they are all blasted, he "mourns for Saul" till he receives a command from Jehovah to fill his horn with oil and go in search of the "man after God's own heart."

Time. Shortly after the events of the last lesson. About 1065, B. C., according to Kirkpatrick (Cambridge Bible) or 1023, according to Hastings' Bible Dictionary. "The birth of David is supposed to have occurred B. C. 1080, about one hundred years later than the date commonly assigned to the Trojan War." (Blakie's Manual of Bible History.)

Places. *Ramah*, Samuel's home in Mount Ephraim, about four miles north of Jerusalem. It is identified with the modern Beit Rima and probably also with the ancient Arimathea. *Bethlehem*, "House of Bread" is a natural name for so fertile a site. It is five miles south of Jerusalem, a little east of the road from Jerusalem to Hebron. In the book of Ruth the inhabitants of this region are called Ephrathites, and Micah calls the town Bethlehem-Ephratah. (Ruth 1:2; Micah 5:4.) Bethlehem is the burial-place of Rachel, the favorite wife of Jacob. It is the birthplace of David and of Jesus, "the Son of David." Here Boaz found Ruth, the Moabitess. It is now a small village, situated on a ridge, surrounded by hills, and is nearly 4,000 feet above the Dead Sea and about 2,500 feet above the Mediterranean. It affords a commanding view of the surrounding country. The chapel and tomb of Jerome is an object of interest to the modern traveler, for when Jerome became a monk, he retired to Bethlehem and here, in the latter part of the fourth century, he translated the Bible into the Latin version still used by the Roman Catholic church.

Persons. *Samuel*, the seer, now probably beyond the age of eighty years and still acting as prophet and priest. *Saul*, the rejected and dejected king, now about fifty years old. He is a melancholy picture and a warning to all ambitious young men. *Jesse*, the son of Obed, the son of Boaz, of the tribe of Judah. He is now an aged man and the father of eight sons and one daughter. *David*, the ruddy youth, is the honored son of Jesse. The Lord elected and the prophet anointed him king of Israel. He became the most towering figure in the history of God's ancient people. He is celebrated in national song as king, warrior and poet.

EXPOSITION OF THE TEXT.

4. *Samuel did that which the Lord spake.*—Always ready to obey God, he at once set about anointing a king to take the place of Saul. *Came to Bethlehem.*—About six miles south of Jerusalem, the home of Jesse, to whom he was directed. (16:1.) *Elders of the city.*—Heads of families, chief men, city officials. *Came to meet him trembling.*—They knew that Samuel as God's prophet went about only on important affairs, and they feared he was coming to pronounce some punishment upon their town.

5. *Comest thou peaceably.*—On some errand of peace, or to point out some sin and pronounce some judgment? They were delighted to hear that his mission was one of peace. *I am come to sacrifice unto the Lord.*—This was the truth, but not all the truth. His real purpose was concealed for the present to keep Saul from finding it out. He would not take kindly to the anointing of some one to succeed him. Samuel believed Saul would kill him if he knew of his movements. *Sanctify yourselves.*—Get yourselves ready for a sacrifice. It was proper that these chief men should join with the prophet in the sacrifice. *Sanctified Jesse and his sons.*—He was careful to see that this particular family should come. *Called them.*—Gave them a special personal invitation. *To the sacrifice.*—Though the law required that sacrifice should be offered only at the national center, yet there were times like the days of the Judges when the law was not followed. On many occasions sacrifices were made at other places. Samuel was on this occasion acting under the special command of God (See 16:2).

6. *And it came to pass when they were come.*—Such an occasion, with such a leader as Samuel, was of course a great event with the town of Bethlehem. Jesse and his sons as the honored guests of the

occasion would naturally respond promptly and gladly. We can imagine with what consciousness of the honor conferred upon them the shepherd and his sons approached. *Looked on Eliab.*—Or Elihu. He attracted the prophet's eye on account of his fine bodily presence. *Surely the Lord's anointed is before him.*—This surely is the man for king. Samuel still had the traditional idea that a king must necessarily be a large, strong, fine looking man.

7. *Look not on his countenance nor the height of his stature.*—The mistake of choosing a king by his outward appearance must not be made again. *I have rejected him.*—Notwithstanding his fine looks. *Man looketh on the outward appearance.*—As in the case of Saul. He was in body every inch a king. *The Lord looketh on the heart.*—The next king must be chosen on account of his moral make-up. That must be the first thing considered.

8. *Jesse called Abinadab.*—By this time Jesse had found out that some high distinction was about to fall to one of his sons, and he brought them forward to the best advantage to secure it.

10. *Jesse made seven of his sons to pass before Samuel.*—All seven of those present. In each case the disappointing decision "not the one" was heard. There was much perplexity. Samuel was himself puzzled. God had sent him to the family of Jesse, but each son was told to stand aside. Suddenly he thinks of a possibility.

11. *Are here all thy children?*—The Lord had certainly not misdirected him. There must be another. *There remained yet the youngest, and behold, he keepeth the sheep.*—How true to human nature and to custom. What boy but has been left behind to attend home affairs while father and older brothers attend the solemn or festive occasion! They had not thought the lad would be expected, and then somebody must keep the sheep. *Send and fetch him.*—Surprised again! Those who seemed to be in line rejected! The only one thought unworthy of thought specially called forth! *We will not sit down.*—A feature of the occasion was a feast. This would not be begun till Jesse's youngest son was brought.

11. *Now he was ruddy.*—Florid complexion and red-headed. *Beautiful countenance.*—Fair of eyes. *Goodly to look upon.*—Pleasing expression, attractive to the beholder. *Arise, anoint him.*—This was said as Samuel was looking with admiration at the newly arrived lad. This was, then, the one chosen by the Lord to take the kingdom from the failing and incompetent hands of Saul.

13. *Samuel took the horn of oil.*—Which he had filled on starting. The horns of sheep and cattle were used to hold oil and other substances, and even in this country they are still sometimes so used. From this fact flasks, etc., came to be called "horns." *Anointed him.*—Poured the oil upon him to signify that God had chosen him and that he would give him power to rule. Anointing to office is one of the oldest ceremonies in the world. The word Christ means the anointed. Jesus was anointed with the Spirit of God, here symbolized by the oil. *In the midst of his brethren.*—So all could behold the solemn and significant act. *And the Spirit of the Lord.*—The oil was the symbol of the Spirit. After the symbol came the thing symbolized. *Came mightily.*—With divine power, directing his life and strengthening him for the deeds of valor he was called upon to do. *From that day forward.*—Leading him on toward the work which the Lord had appointed him to do. *So Samuel rose up and went to Ramah.*—His work done, his mission on which he had been sent accomplished, he returned home to await the further direction of the Lord.

LESSON ILLUSTRATIONS.

The resources of God. Our king has failed. Another comes up to take his place. The work of God must go on. One nation fails, another arises to inherit the wisdom of the fallen state and to add somewhat to the wisdom of the world. The Roman empire went down, but the German tribes became its heirs and greatly enriched the inheritance. The English-speaking peoples are to-day influential in extending better religious and moral customs. If these nations should fail, others will appear to fulfill the mission of the Church. *Not as man seeth.* If the Lord saw as man sees, there would be no story of Calvary. That story causes deep offense to the mind of man. John Bunyan was not the man, humanly speaking, to write a great book that should speak comfort to the hearts of millions. And what man would have chosen a cobbler to start the work of modern missions? Perhaps there was not a man in Athens so homely as Socrates. The Athenians did not like his plain speech any better than they liked his face. Man did not choose Socrates, but, with the early Christian fathers, we may believe that he was one of God's chosen. Cleopatra was famous for her beauty while she lived. She is now famous for her infamy.

The boy. General Garfield said he felt that he ought to take off his hat to the ragged boy, for no one could tell what possibilities were wrapped up in him. Great is he who knows what a boy may become. Arnold of Rugby was such a man. He discovered and sent into the world great men, but he discovered them as boys. Samuel's greatest discovery was the boy David. It is doubtful whether our present good opinion of the prophet would exist if David had not been anointed by the prophet. He brought out the meaning of Samuel's work.

Good health. David had it. Before him were battles and wanderings and the anxieties of a throne. He needed a strong body. Israel had no use for an invalid on the throne. For great deeds God usually selects the man of splendid bodily powers. "Thomas Jefferson pronounced Washington the best and most graceful horseman of his day. He was six feet two or three inches in height, straight as an arrow. Nature had equipped him with the muscles of a gladiator and a Sandow would have had small advantage of him in feats of sheer physical strength. In the awful crisis of the retreat from New York he was for forty-eight consecutive hours in the saddle."—I. N. Phillips.

TIME TO BE GETTING READY.

For what? The great cruise to Egypt and Palestine and many other places of historic interest on the way. In addition to Prof. Willett's party, which, I believe, is already made up, the "Chronicler" would like a dozen brethren to accompany him on the 1904 cruise leaving New York the last of January or first of February and returning about the middle of May. He proposes to make this journey on the most magnificent line afloat. It is gorgeous and beautiful, with every comfort and convenience one could imagine, swift and safe and takes the company to the most renowned places of interest in the world. Charges from \$400 up to \$800, according to location of birth. If your preacher has not been to the Holy Land and to the renowned European ports and cities where the vessel calls, this is your opportunity. Raise half the money, if you cannot raise it all, and he can raise the other half by lectures when he returns. No preacher should be content to live and die without seeing the old world and these lands of the Bible. As an experienced traveler the "Chronicler" records the decided conviction that this cruise will be in every way more desirable than the S. S. cruise to Jerusalem. Eight hundred people cannot be handled with comfort in any oriental country. Prof. Willett's party will be for prolonged study in Palestine and all right for special work of that kind, and the S. S. trip will be a huge ecclesiastical picnic. The cruise the "Chronicler" represents combines in the best way what the ordinary tourist most desires. Address communications to the CENTURY or to J. J. Haley, Cynthia, Ky.

PROFESSOR WILLETT'S PALESTINE TRAVEL-STUDY TOUR.

Time. The tour will begin February 1, 1904, and will require about fourteen weeks, ending about May 10.

Purpose. To visit the places of greatest biblical interest in Egypt, Palestine and Asia Minor, and study on the spot their geography and history.

Route. New York to Naples—from Naples to Alexandria; one week in Cairo and vicinity, including Ghizah—Port Said to Jaffa.

Three weeks' tour in Lower Palestine, including Jaffa, Ramleh, Lydda, Jerusalem, Holy Sepulchre, Mt. Zion, Mosque of Omar, Jews' wailing place, Quarries of Solomon, Site of Calvary, Valley of Jehosaphat, Kedron, Acladema, Bethlehem, Hebron, Jordan, Jericho, Dead Sea, Bethany, Mount of Olives, Scopus, Tombs of the Judges, Tombs of the Kings, Mizpah.

Four weeks' camping tour from Jerusalem via Bethel, Shechem, Samaria, Endor, Mt. Carmel, Acre, Harosheth of the Gentiles, Nazareth, Mt. Tabor, Tiberias (Capurneau, Magdala), Waters of Merom, Caesarea Philippi (Dan) Damascus, Baalbec, Beyrout.

Steamer to Smyrna—Ephesus, Athens, Patras.

Steamer to Brindisi, and rail to Naples; thence to New York.

The fares include first class rail and steamer accommodation, all necessary transfers, hotel accommodations, camp expenses, services of dragoman during stay in Egypt and throughout Palestine tour, gratuities to hotel servants, porters, guards, etc.

An additional trip from Smyrna to Constantinople may be made by those who desire it, with three or four days in the Turkish capital, returning thence to Athens and Naples. Those who desire to return from Naples to America through Italy, Switzerland, France and England may arrange to do so. (See under "Expenses" below).

Plan of Work. It is expected that the members of the party will prepare themselves as fully as possible by reading and study before the tour begins. Suggestions on this point will be found below. On the journey the party will constitute a class. Professor Willett will deliver daily lectures on the geography, history, manners and customs and biblical importance of the places visited. The members of the party will, as far as possible, carry on regular class work in the preparation of reports upon assigned topics, and the investigation of important subjects. Reference materials will be on hand for constant use. One of the most competent dragomen in Palestine has been secured for the tour in that country.

University Credit. Credit will be given by the University of Chicago to the members of the party doing the regular class work, equal in value to resident work at the university. To obtain this credit the student must be a matriculate of the university, though no tuition is charged. It is hoped that as far as possible the members of the party will undertake the class work, though this is not made a condition of membership.

Size of the Party. Owing to the definite work planned, it will be impossible to include more than from fifteen to eighteen people in the party, and an even smaller number is desirable. Applications for membership will be considered in the order received.

Expense. 1. For the entire trip, as outlined, including all expenses of every kind, from New York back to New York, \$700.00.
2. An additional trip from Smyrna to Constantinople, with three or four days in that city, thence to Athens and Naples, including all expenses, \$50.00.

3. Those who desire to return from Naples via Rome, Florence, Pisa, Genoa, Milan, Switzerland, France and England, or by any other European route, may so arrange, and the lowest rates will be secured for them. Information on this point will be furnished upon application.

Equipment. Members of the party should carry just as little baggage as possible. A traveling bag is sufficient for all the necessities of the journey in the Orient. If a tour through Europe is contemplated on the return, heavier baggage may be left in Naples. A circular giving explicit suggestions regarding clothing and other equipment for the journey will be sent to the members of the party in the autumn.

Preparation. The value of the tour will depend very largely on the preparation made for it in advance. As much time as can be commanded during the summer and autumn should be devoted to reading and study upon subjects related to the biblical places.

To assist in this work, the following outline, with divisions of the subject, will be found of value, and in addition the titles of a number of valuable works of reference are given:

Outline for Reading and Study.

1. The Geography of Palestine: (a) Palestine in its relation to other lands, and as the scene of the chief biblical events. (b) Main divisions of the land from west to east. The coast land, the Shaphela, the central ridge, the Jordan valley and the eastern plateau. (c) Main divisions from south to north: Elevation of Judea, plain of Esdraelon, Galilee, Lebanon. (d) Varieties of climate, flora and fauna. (e) Chief waters, mountains, cities.

Bibliography. The Historical Geography of the Holy Land, Geo. Adam Smith; Palestine, Townsend MacCoun; Tent-work in Palestine, Conder; Lands of the Bible, McGarvey; City of the Great King, Barclay; Bible Geography, Deane; Sinai and Palestine, A. P. Stanley; The Land and the Book, W. M. Thompson; Memorable Places Among the Holy Hills, R. L. Stewart; The Old World in the New Century, W. E. Barton, Letters from Egypt and Palestine, Maltbie D. Babcock.

2. The History of Palestine. (a) Primitive inhabitants and conditions of Canaan; (b) Israel in Palestine: tribal divisions and chief events in the history; (c) Palestine in the Exile and subsequent pre-Christian periods. (d) Palestine in the days of Jesus; (e) Palestine in crusading and later centuries.

Bibliography. The History of the Hebrew People, C. F. Kent; The History of the Jewish People, C. F. Kent; History of the Hebrews, R. Kittell, 2 vols.; History of the Jews, Everts; A Short History of the Hebrews, B. L. Ottley; A History of the Jewish Church, A. P. Stanley, 3 vols.; the various lives of Christ.

3. The People of Palestine. Manners and customs in the various periods.

Bibliography. Primitive Semitic Religion To-day, S. I. Curtis, (Revell Chicago); Studies in Oriental Social Life, H. C. Trumbull (Wattles, Philadelphia). The Jewish People in the Times of Jesus Christ, Schurer; New Testament Times in Palestine, Shailer Mathews.

4. The history and results of excavation and research in Palestine.

Bibliography. Recent Research in Bible Lands, H. V. Hilprecht; Reports of Palestine Exploration Fund.

Articles on subjects connected with the geography, history and life of Palestine in Hasting's Bible dictionary, Encyclopaedia Biblica, Smith's Bible dictionary and other works of reference.

Address communications to Herbert L. Willett, the University of Chicago.

THE PRAYER MEETING.

(Continued from page 840.)

and not the man who lives in violation of the laws of God and man. The man of wealth may be admired for his energy and foresight. Honor him the Christian cannot unless in addition to his ability to accumulate wealth he also has the determination to live uprightly before God. We have no right to honor the eloquent or learned man unless his eloquence and learning be employed in service to man. A nation is safe when its citizens put righteousness above everything else. The church is safe when its members honor the good man and the good woman above everybody else. It is a sad day for a young man when he accepts as his hero one whose character will not bear the light of day. He is a fortunate young man who is able to appreciate goodness wherever it is found. It is our duty to appreciate the good man not merely for the pleasure it gives him, though it is right to give him that reward of worthy living, but chiefly because we thereby increase the number of those who live for the good they can do.

Honor must grow out of humility, freedom out of discipline, righteous joy out of righteous sorrow, true strength out of true knowledge of our own weakness, sound peace of mind out of sound contrition.—Charles Kingsley.

HOME AND THE CHILDREN

At the Door.

By Eugene Field.

I thought myself indeed secure,
So fast the door, so firm the lock;
But lo! he toddling comes to lure
My parent ear with timorous knock.

My heart were stone could it withstand
The sweetness of my baby's plea—
That timorous, baby knocking and
"Please let me in—it's only me."

I threw aside the unfinished book,
Regardless of its tempting charms,
And opening wide the door, I took
My laughing darling in my arms.

Who knows but in eternity,
I, like a truant child, shall wait
The glories of a life to be
Beyond the heavenly Father's gate?

And will that heavenly Father heed
The truant's supplicating cry,
As at the outer door I plead,
"Tis I, O Father! only I?"

A Doll's Funeral.

Mrs. Ghosn. el Howie.

The nursery, or schoolroom of my children, happens to be next to my study, and I am a little perplexed to know whether this circumstance has more advantages or disadvantages.

One morning I was writing a rather important letter and the dirge singing of my little girl in the next room disturbed me very much. Not wishing, however, to interfere with the children as long as they were quiet, that is, amusing themselves, or not quarrelling, I tried to pay no attention, but a dirge is not like a bright song or a hymn, it affects your nerves. So I laid down my pen and quietly opened the door.

Sure enough, all four children were performing their different parts. They were burying a doll in Greek orthodox fashion.

They had made the surface of the table to represent the "flat roof" onto which usually the corpse is carried, and the defunct doll was lying at one end, while Ruby (the eldest girl) stood over it as chief mourner, with disheveled hair, gesticulating frantically with her hands. Canada in a clear loud voice took upon herself the part of the "singing women" and continued to chant the dirge usually employed at funerals, breaking off occasionally to roar with laughter, in which all joined, at the immense time they were having and the success of their acting. I ventured to suggest that the "laughing" was out of place, when I was promptly told that it was "crying."

Frances was busy arranging the tablecloth over a trestle which I was told was the bier, while baby Dora was walking about solitarily caressing a doll and representing "the people."

Cushions and strips of carpet had been arranged to make the house of the bereaved and no details apparently touching the solemn event had been forgotten.

I joined the "people" for a few seconds to witness the strange spectacle. Ruby had now become the priest and the

table was the church. The doll, lying in state, was briefly mumbled over and crossed and a hairpin laid on its breast was (sacriligious little heathens) to represent the crucifix.

As soon as I appeared, however, their self-consciousness was awakened and the play spoiled.

Instead of bringing the ceremony to a correct termination Ruby (ten), who was perhaps a little ashamed to be caught playing with her sisters (under seven), tossed the doll into a corner of the room and heaped blocks upon it in a most unceremonious fashion and thus abruptly terminated the doll's funeral.

Mt. Lebanon, Syria.

A Good Prescription for Daily Use.

Don't worry. "Seek peace and pursue it."

Be cheerful. "A light heart lives long."

Never despair. "Lost hope is a fatal disease."

Don't hurry. "Too swift arrives as tardily as too slow."

Avoid passion and excitement. "A moment's anger may be fatal."

Associate with healthy people. "Health is contagious as well as disease."

Think only helpful thoughts. "As a man thinketh in his heart, so is he."

Sleep and rest abundantly. "The best physicians are Dr. Diet, Dr. Quiet and Dr. Merryman."

Spend less nervous energy than you make. "Work like a man; but don't be worked to death."

Don't carry the whole world on your shoulders, far less the universe. "Trust in the good Lord."

Satisfied.

Marion Young.

"There is no end to the sky,
And the stars are everywhere,
And time is eternity,
And the here is over there."

"Are you satisfied?" The speaker was a gay young girl, but her laughing black eyes grew grave as she awaited an answer to her question.

The person addressed was a woman no longer young, for her hair was white with the frosts of many winters.

She smiled brightly as the girl repeated her question. "Am I satisfied?" "Yes. You wonder how this can be, as I am old and poor. I once was young and fair like yourself. I had no lack of friends and the pleasures that money can bring. Now youth and wealth have fled. I know the bitterness of grief. I have sat through the long night watches with my dead. To-day I stand alone, yet not alone. Christ is with me. I can never lose him now." She turned to the window. Outside a beautiful autumn day was dying. Sea and sky glowed softly in the light of the setting sun, and all around could be heard the low voice of coming night. The red and yellow leaves were piling up into little drifts, beneath trees and in fence corners, awaiting the to-morrow when they would go rustling away to other hiding places. Old earth lay wrapped in all her quiet loveliness,

the leaves like sweet memories sinking into her bosom, an indefinable joy emanating from her, and permeating every living thing. The "peace that passeth understanding" rested on the woman's face, so wan and old, crowned with its gray hair. Pointing to the landscape she said softly, "I have God, and this, is it not enough?" Then turning gently to the young girl, "Yes, I am content. The past, not forgotten, but glorified, has become far music in my life." "That which is really true and good cannot die, but shall live through eternity."

Indianapolis, Ind.

How to Be a Gentleman.

Let no boy think he can be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house that he lives in, or the money that he spends. Not one, or all of these things do it; and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house, and spend but little money. But how? By being true, manly and honorable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and others. By doing the best he knows how, and finally, and above all, by fearing God and keeping his commandments. — Western Christian Advocate.

If a man does not make new acquaintances as he advances through life he will soon find himself left alone. A man should keep his friendship in constant repair.—Johnson.

"SUMMER FOOD"

Has Other Advantages.

Many people have tried the food Grape-Nuts simply with the idea of avoiding the trouble of cooking food in the hot months.

All of these have found something beside the ready cooked food idea, for Grape-Nuts is a scientific food that tones up and restores a sick stomach as well as repairs the waste tissue in brain and nerve centers.

"For two years I had been a sufferer from catarrh of the stomach due to improper food and to relieve this condition I had tried nearly every prepared food on the market without any success until 6 months ago my wife purchased a box of Grape-Nuts thinking it would be a desirable cereal for the summer months.

"We soon made a discovery, we were enchanted with the delightful flavor of the food and to my surprise I began to get well. My breakfast now consists of a little fruit; 4 teaspoonfuls of Grape-Nuts; a cup of Postum, which I prefer to coffee; graham bread or toast and two boiled eggs. I never suffer the least distress after eating this and my stomach is perfect and general health fine. Grape-Nuts is a wonderful preparation. It was only a little time after starting on it that wife and I both felt younger, more vigorous, and in all ways stronger. This has been our experience.

"P. S. The addition of a little salt in place of sugar seems to me to improve the food." Name given by Postum Co., Battle Creek, Mich.

Send for particulars by mail of extension of time on the \$7,500.00 cooks contest for 735 money prizes.

AMONG OUR READERS.

The Christian Century has never adopted the policy of printing all of the good things which our readers say about it. A number of our business friends think the editorial department is too modest in this regard. We, however, are willing to trust the people to judge of the merits of the Christian Century. So many kind words have come to our desk during the past few weeks, however, that we have concluded to let our readers exchange views to some extent through the medium of our office. It is gratifying to know that the interest in the Christian Century is not only growing, but that the spirit of the paper is more appreciated than ever. This may account for the fact that our circulation department is kept more busy notwithstanding the warm weather than ever before in the history of the paper. Several of our faithful field workers are sending us from twenty-five to forty subscriptions each week, and an ever increasing number of individuals are working for the enlargement of the influence of the paper. Strange as it may seem to our readers, the Christian Century is still misjudged in some quarters where it has never been read, on account of the unfortunate mis-statements made by one of our contemporaries, but all well-informed Disciples of Christ know that it is loyal to the Word of God while claiming Christian liberty for every faithful disciple of our divine Lord.

The following statements are taken from letters which have come to our desk during the past few days.

"Dear Century: While in the business office of one of our members this morning he informed me that he had just renewed his subscription to the Christian Century, and expressed himself as highly pleased with the fair-mindedness and elevated Christian spirit breathed constantly from your columns. Personally, I never read it without feeling better for my acquaintance with its contents. God bless you."

The above is from a pastor of wide and varied experience. Among our most appreciating readers are many of the best Christian business men in our brotherhood. A prominent lawyer in Illinois who has nothing unkind to say of most of the conservative and re-actionary papers in our brotherhood, whether those papers oppose co-operative missionary work or keep up a campaign of prejudice against brethren with whom they differ, recently paid for several subscriptions to the Christian Century, to be sent to preachers who as he thinks need only to read the Century to appreciate it. A letter before us states, "I began taking the Christian Century with many questions. I confess I was prejudiced by reading, what I now know to be misrepresentations of another journal. Preachers in this vicinity understand the situation and are recommending the Christian Century to their members." A brother from Missouri writes: "Enclosed you will find payment for one year's subscription to the Christian Century. I shall try to get you up a club here. I have spoken to our congregation on two occasions recently in favor of the Century, because I believe it will keep them in touch with current thought, in other words, make intelligent Christians." A number of our field agents have written us recently that it is no trouble to get people to subscribe for the Christian Century, after they have

read one or two copies of it. We take the liberty of quoting from some of our field representatives and local agents.

"Russell, Ia., July 11, 1903.

"Christian Century:

"Enclosed find \$— and a list of twenty new subscribers and one renewal. Yours for the success of the Christian Century.

"James L. Johnson."

"Albia, Ia., July 11, 1903.

"Dear Christian Century:

"This week has been a hot one for canvassing. However, I enclose you a list of nineteen paid subscriptions. Yours,

"R. W. Castor."

"Hopkinsville, Ky., July 13, 1903.

"The Christian Century:

"Enclosed find postoffice order for payment in full for a club of twenty new subscribers to your paper. I would have gotten a larger club but for sickness. I have nothing selfish in this work and am giving my entire commission to the church. Yours very truly,

"B. B. Rice."

From one of our pastors in the central part of Illinois we received the following letter:

"July 14, 1903.

"Dear Brethren: Enclosed find draft for \$25 for subscriptions to the Christian Century. I will send in some fifteen or twenty dollars worth of subscribers next week. Most truly yours."

From a business standpoint it is gratifying to be receiving so many new subscriptions to the Christian Century during the summer. From a moral and Christian standpoint it is still more gratifying to know that not only the strongest preachers in our brotherhood, but the rank and file of the people are showing the most hearty appreciation of a Christian journal which makes no appeal to narrow prejudice and does not resort to unbusiness-like commercialism to increase its circulation, but trusts the Christian people who are fair-minded and honest-hearted to help in the noble work of exalting Christ above all controversy and advancing the cause of Christian union by means of a clean, constructive, Christian journal.

WASHINGTON, D. C. AND VICINITY.

Attendance upon the services of the Washington churches has been very good this summer. W. L. Harris has begun his work at the Whitney Avenue church as the successor of Ira W. Kimmel. Brother Harris has resigned at Bristol, Va., and happened to be visiting in this city at the time of Brother Kimmel's death. He supplied the pulpit at the Whitney Avenue church the following Sunday. The brethren were so much pleased with him that they at once extended him a call. The church feels happy that they were able to secure so good a man without an interum between pastorates.

Successors for J. A. Hopkins at Rockville and M. H. H. Lee at Fulton Avenue have not yet been found.

F. D. Power is visiting in Colorado Springs following the C. E. convention in Denver. He will return in time for the Bethany Beach assembly.

Affairs at Ninth street have been rather more quiet than usual except in the wedding line. The pastor married thirty-one couples the first six months of this year.

It is unfortunate that there should be a conflict of dates of the Bethany Beach assembly, Piedmont assembly and Tide-

water, Va., convention. The Piedmont assembly at Gardensville, Va., has an unusually attractive program. H. C. Garrison of Danville, Ky., will be the chief speaker.

Since the Bethany Beach Company has reorganized this resort has been enjoying an extensive boom. W. A. Dinker, W. S. Errett, the Grahams, the Kidds and many others of Pittsburg are at the Beach. Frank H. Main and family of Detroit will go in a few days. J. E. France and family are occupying their spacious cottage.

The following is the program in part:

Bethany Beach Assembly—Bethany Beach, near Ocean View, Delaware, July 26 to August 16, 1903.

July 26-31: Gospel meetings in the tabernacle, conducted each evening by Evangelists W. J. Wright and J. A. Hopkins. August 2, Sunday: 11 a. m., sermon by W. J. Wright; 8 p. m., address, with stereopticon illustrations, by Herbert Yeuell of Uniontown, Pa. August 3, Monday: Stereopticon lecture, "Quo Vadis," by Herbert Yeuell. August 4, Tuesday, popular lecture, "Savanarola," by Herbert Yeuell. August 6, Thursday: Christian Endeavor day; Sussex County Union convention; address by F. D. (Continued on page 848.)

COFFEE SENT HER

Back to the Country.

A young woman of Bradford, Vt., made her way to a good position in a big Boston store and gave it up because of sickness at home, but it all came out right at last and she tells the story this way: "Two years ago I had to leave a position as bookkeeper in a Boston department store to go back home to take charge of the old place as Mother's health seemed shattered, and what do you suppose proved to be the cause that forced me to return?

"I found her very weak, unable to sit up all day and with a dizzy feeling if she tried to move about. She had been advised to stop coffee drinking but as she had used it from childhood it seemed as though nothing could take its place. I had settled down to stay at the farm when one day I got to thinking over the situation and concluded to try an experiment. I got a package of Postum Coffee. It was not cooked right the next morning and we were all disappointed. That was because we had tried to make it like coffee. Next morning I had Postum made according to directions and we were all delighted. In a few days you should have seen the change in Mother. Since that time we have never drank coffee and now we all drink Postum twice a day and sometimes three times and think it superior to coffee.

"The change in Mother's health since she quit coffee and took up Postum has been wonderful. She is once more able to take the work again, quite well in fact, with no more weakness and nervousness, no more sour stomach, no more trouble of any kind. To cut a long story short she is now entirely well and I am going back to Boston in a few weeks, thanks to Postum." Name given by Postum Co., Battle Creek, Mich.

Ice cold Postum with a dash of lemon is a delightful "cooler" for warm days.

Send for particulars by mail of extension of time on the 7,500.00 cooks contest for 735 money prizes.

The Christian Century

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In ordering change of address be sure to give
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not reach you regularly, notify us at once.

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Should be sent by draft or money order payable
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not send local checks or full credit cannot be
given, as we have to pay exchange charges.

Advertising—

Nothing but clean business and reliable firms
advertised. Rates given on application.

Communications—

Articles for publication should not exceed one
thousand words and should be in our office one
week previous to date of paper in which they
are to appear. News letters should be con-
densed as much as possible. News items are
solicited and should be sent in promptly.

NEWS AND NOTES

C. E. Smith goes to Pine Flats, Pa., to
begin his second pastorate with that
church.

B. S. Ferrall, Watseka, Ill., reports good
audiences for July. One confession since
last report.

T. F. Richardson, Martinton, Ill., re-
ports four additions; three by confession
—heads of families.

S. H. Givier, Eureka Springs, Ark., re-
ports five additions; three by confession,
the last two Lord's days.

Tomas H. Kuhn, the able and scholar-
ly pastor of the Frankfort, Ind., church,
made a pleasant call last week at our
office.

E. Everett Cowperthwaite reports 14
active young Christians received in the
Endeavor Society. Two confessions—
husband and wife.

If any of our readers have files of the
Sunday School Times covering the past
two or three years, will they kindly com-
municate with this office.

E. W. Yocum, Edgar, Neb., reports one
confession last Sunday, the only lawyer
in town. Bro. Yocum has received a
unanimous call to continue another year.

During the first fifteen days of July
the Sunday schools gave for foreign mis-
sions \$10,918.67, a gain of \$1,807.48. Every
school should forward its offering at
Prof. W. M. Forrest, who met with
great success in the Bible chair work in
Calcutta, India, will conduct the Bible
chair work at the University of Virginia
next quarter, teaching and lecturing.

J. F. Stone, who resigned at Hunting-
ton, W. Va., to accept a call from the
First Church at Findlay, Ohio, began his
labors there the second Sunday in this
month. There was one confession at the
first service.

B. F. Stalling, Valley Center, Kas., re-
ports two confessions and one by state-
ment from the Baptists. Will try Sunday
school revival. We are holding union
services with the M. E. church during
the hot weather.

Ralph C. Sargent, the efficient pastor
of the Mason City (Ia.) Church, reports
six additions during the past three weeks,
and the work is prospering in all depart-
ments. This is one of our most pros-
perous Iowa churches.

Hermon P. Williams, writing from Ma-
nila, Philippines Islands, under date of
June 2, says: "Baptized five natives two
nights ago. Chapel finished in a few
days. The printing press will be bought
by American congregation. Everything
in good shape."

In a recent notice of the work of C. R.
Sine of Duluth, Minn., the statement was
made that about \$100 was paid on the
debt. This amount should have been
\$1,100. Our brother is doing excellent
work in Minnesota. He reports two
confessions recently.

The receipts for foreign missions dur-
ing the first nine and one-half months of
the missionary year amount to \$157,-
809.02, or a gain of \$14,813.97. A gain in
the receipts of only \$6,860.35 in the next
two and one-half months will insure the
\$200,000. It will take work, but it can
be done.

Brother N. E. Cory, one of our grand-
est and truest preachers, called at the
Christian Century office and brought sun-
shine with him. How delightful to see
a man ripe in years, full of hope and
vigor. He has done a great work and
has the promise of much more useful-
ness before him.

Elder John Lemmon of Springfield has
generously donated \$1,500 to Eureka Col-
lege. This is a splendid offering to a
noble cause. He is well acquainted with
the college, its management and its work
and is seeking to enlarge its usefulness.
Illinois can make Eureka College first
in the state by a little sacrifice.

C. A. Hill and wife closed a 23 days'
meeting at Greensburg, Kan., June 25th.
Twenty-seven were added to the church
—17 by primary obedience and 10 by
statement or letter. They have no preach-
er at present, but have social meetings. At
the communion and social service last
Sunday two were added—one formerly a
Baptist and the other by letter.

H. F. Burns has resigned the work at
Webster City, Ia., to take effect the first
of October. Bro. Burns has done an ex-
cellent work building the church up in its
various departments, and his resignation
is a matter of regret on the part of the
church. His purpose is to continue his
study in the University of Chicago or
Yale. A committee has been appointed to
secure his successor.

C. P. Williamson, one of our faithful
and efficient preachers, well known
throughout the entire brotherhood, died in
Brooklyn, N. Y., last Thursday. Bro. Wil-
lamson has not only been the pastor of
several of our leading churches, but was
well known as a Christian educator. We
hope to have a fuller notice of his life
later. The Christian Century extends
sympathy to Mrs. Williamson and family.

The Infant

takes first to human milk; that failing,
the mother turns at once to cow's milk
as the best substitute. Borden's Eagle
Brand Condensed Milk is a cow's milk
scientifically adapted to the human
infant. Stood first for forty-five years.

H. H. Moniger closes his first year at
Stubenville, Ohio, with an excellent rec-
ord of work accomplished. There have
been 246 additions to the church—182 by
baptism. The present membership of the
church is over 900. The average attend-
ance at the Bible School for the past six
months has been 508. Bro. Moniger has
a Bible class with an average attendance
of 150.

The conference of Young People and
Missions held at Lookout Mountain,
Tenn., July 1-8, was a signal success.
There were 164 delegates in attendance
from nineteen different states. The con-
ference was interdenominational and em-
braced representatives of almost every
church in the land. Thirteen young men
and women volunteered for work in for-
eign lands and will be sent out by the
various boards as soon as practicable.
Every one present experienced a quick-
ening and deepening of the spiritual life
and went away determined to do more
for the cause of world-wide missions
throughout the coming year than ever
before. We do trust that next year our
people will have a large representation at
this conference.

The Wolcott (Ind.) Christian Church
celebrated their seventh anniversary ded-
ication recently. Edward Owens, the pas-
tor, gave a vigorous address, in which
he said: "The church begged to live, and
then lived to beg, instead of taking her
place as a stately queen with an open
hand of helpfulness. Any church that is
not able to take care of its own finance
without begging of all the business men
in town ought to go out of business.
When the church takes the Bible, not
only for its rule of faith, but practice, and
bring all the tithes into the storehouse,
then shall she be free from financial bur-
dens, and spiritual blessings will follow."
The result was, the debt of \$500 was
raised. C. F. Hall of Reynolds and A.
M. Hootman of Logansport participated.

A Constipation Cure that Actually Cures

is Vernal Saw Palmetto Berry Wine. It
is not merely a relief. It permanently
cures any kind of a case of constipation,
no matter of how long standing. It is
not a purgative nor an irritant cathartic.
These simply lash and hurt the bowels,
and bring but temporary relief. The con-
dition left behind is worse than the first.
Vernal Saw Palmetto Berry Wine does
just the opposite. It is a tonic laxative
of the highest order. It tones, strength-
ens and gives new life and vigor to the
bowels. Only one small dose a day re-
moves all the causes of the trouble, and
leaves the bowels well and able to move
themselves without the aid of medicine.
It cures dyspepsia, kidney and liver
trouble, indigestion, headaches, catarrh
of the stomach, and all other diseases and
conditions growing out of a clogged con-
dition of the system. Try it free. A
sample bottle for the asking. Vernal
Remedy Co., 62 Seneca Bldg., Buffalo,
N. Y.

Sold by all leading druggists.

PISO'S CURE FOR
CURES WHERE ALL ELSE FAILS.
Best Cough Syrup. Tastes Good. Use
in time. Sold by druggists.
CONSUMPTION

J. W. Hilton of Bethany, Nebraska, received the Master's Degree from the State University of Nebraska recently. In the midst of his various duties Bro. Hilton has patiently studied in the realm of ethics and philosophy, and we are glad to report this honor conferred upon him for faithful literary work. Brother Hilton gave up the banking business to go into the ministry and is bending every effort to bring our educational and religious work to the front in Nebraska.

News comes of the death at far Rockaway, New York, last Saturday, of Brother Charles C. Martin, who was constructing engineer and many years superintendent of the Brooklyn bridge and a prominent and honored member of the church in Brooklyn. Those who knew of Brother Martin admired and loved him. His life was quiet and unobtrusive, but marked by devotion to Christian principle and love for the church of Christ. He was seventy-two years old at the time of his death. Our earnest sympathies are extended to Sister Martin.

C. G. McNeill, pastor of the Fourth Street Christian Church, Covington, Ky., preached recently on "A Barbarous Celebration." The sermon was reported at length in the Kentucky Post. He said in part: "Our Independence Day has degenerated into a day of lawlessness, which can not but be dangerous. Last Monday the Chicago Tribune published a summary of the casualties chargeable to the present barbarous mode of celebrating. Here they are: The dead, 58; the injured, 3,665; fire loss, \$400,625. Of the injuries the classification is as follows: By firearms, 562; by cannon, 319; by toy pistols, 559; by fireworks, 2,144; by runaways, 81. The list is manifestly incomplete, and confessedly so. Multitudes of injuries did not get into the telegraphic reports. The same is true of many small fire losses. Complete returns would no doubt put the list of injured at 5,000. These figures are startling. The last Fourth of July was as bloody as war. As the editor said: 'The list of casualties resembles a bulletin of losses in battle.' It has become a veritable Moloch, whose altars we drench with human blood. These are our human sacrifices in the name of liberty, whose altars, whose images we spatter with blood, the blood of our fellow-citizens. I have enough faith in the good sense and good heart of the American people to believe that they will gladly abandon the present unpardonable folly when once their attention is called to its terrible results. There can be no apology for it. It serves no good purpose."

A Man Wanted for Tibet.

Dr. Susie Rijnhart is under appointment to return to Tibet this fall again to take up the work which had such an auspicious beginning. This is virgin soil. The field is difficult but alluring. If there is a man in this great brotherhood who is brave enough and strong enough in body and mind and spirit to undertake this great work, this call is to you. Those who recently offered to go have not been able to pass the medical examination. We say we believe in the authority of Jesus. Do we mean it?

Don't Lie Awake Nights.

Horsford's Acid Phosphate taken just before retiring quiets the nerves, nourishes the body and induces refreshing sleep. It supplies the needed brain and nerve food.

CORRESPONDENCE

One confession in evening service July 12th; five others added since last report. Recently opened a mission church at Mortown, preaching last Saturday evening, and a Sunday school conducted by one of our Endeavorers each Lord's day morning. Wilfred E. Gordon of India was with us July 5th. You should have heard him. Prof. E. L. Hall spoke here July 19th.—W. McM. Logan, Pastor, Deerfield, Ohio.

The Mississippi State Convention of the Disciples of Christ meets with the Meridian Church August 26th. Every effort will be made to contribute to the comfort and pleasure of all who attend. A most cordial welcome is extended to the Disciples of Mississippi and any others who can come. All who contemplate attending the convention will please notify B. H. Grimes, Meridian, Mississippi, who is chairman of the entertainment committee.—Richard W. Wallace, Pastor.

C. C. Martin, our beloved elder and staunch supporter of the church, died this morning. The pastor will conduct services at the church Monday and accompany the remains to Pittsfield, Mass. The leading citizens of the city will honor him by attending services at the church. The flags of the city are at half-mast. During the hour of service Monday all work and traffic on the Brooklyn Bridge will be stopped in honor of our illustrious citizen. "He died in faith," as did our Bible heroes, and our loss is great.—M. E. Harlan, Brooklyn, N. Y.

Additions Reported Last Week.—By baptism, 1,226; by letters and statements, reclaimed, 190; from Methodists, 39; from Presbyterians, 1; from Baptists, 49; from United Brethren, 5; from Congregational, 17; from Catholics, 4; from unclassified, 145; total, 1,676. Dedications, 5; preachers, 1. M. L. Buckley.

NEBRASKA SECRETARY'S LETTER.

Additions to the churches have been as follows, as reported: Five at York; four by letter and statement at Tecumseh; one at Chester; one at Table Rock; four by letter; one confession at Lincoln on first. A Bible school has been organized at Overton, G. W. Darner, superintendent. The church at Table Rock is repairing their house, and have asked Brother C. C. Atwood to remain with them another year. Oscar Sweeney, well known to many in the state has accepted a call to Alma, and will be at work when this is read. We are glad to get him back to the state. W. W. Divine of Minnesota was at North Bend and Kearney recently. Hope to locate him at one of these places. We need to get new men into the state....The Foreign society has appointed Dr. and Mrs. C. L. Pickett of Tecumseh to a post in the Philippines and they will go in September....Brother and Sister Wilkinson will shortly be in Porto Rico under the C. W. B. M....Churches in other states are figuring on other good men, and thus we need to be constantly filling our ranks to make up losses, as well as to supply the increase needed for our growing work....The new Brownville church will be dedicated July 19th....South Omaha brethren have sold their church property and bought a fine site and will build a new and suitable house of worship....Brother Leander Lane is leading this church very successfully. He is a good organizer....The Magnet brethren will dedicate their new house July 26th....Brother H. G. Hill is giving his time to raising funds in Omaha for the new church needed for the first church. No evening services will be held during the hot weather....Earl E. Boyd of Eastside, Lincoln, was sent by his Endeavor society to the convention at Denver....We are now within a short time of the state convention. We want

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to enroll a thousand delegates and visitors. If the preachers will take up the matter with the congregations it can be easily brought about. The railroad fare will be one and one-third for round trip from all points within a radius of fifty miles of Lincoln, or where the fare is \$1.50 and less. Outside of this, up to 200 miles the fare will be one fare plus 50 cents. No certificates required. Tickets on sale Aug. 4th to 12th inclusive, and good to return till the 14th. This will cover the full time of the convention, which is Aug. 4-9. From Lincoln transportation will be on street cars to University Place. From there by carriage to the grounds. The fare from Lincoln will be 15 cents each way. Baggage will be transported via the street cars to University Place, and thence by wagon to the grounds. Two deliveries each day. Bring plenty of bedding. It does not pay to be short on this, as the nights are often cool. Bring your rubbers, some toilet articles, some clothing that will be warm if needed. You can live well and reasonably cheap on the grounds. Meals will be furnished for those who do not want to board themselves, at a moderate price. Hay and feed for horses, ice and milk will be for sale. Barber shop handy. Tents will cost \$1.50 and \$3.25 each for the season. No charge for space. If you have a tent bring it along. Floors in tents extra. If ordered in advance gasoline stoves can be furnished in limited numbers. Should have orders for these promptly...No church can afford to miss being represented in this great gathering. We have a fine program for instruction and helpfulness. It is not an entertainment, but a great, religious gathering to plan for the evangelization of Nebraska. Yet the speakers are among the best. They will be masters in their fields...The Ministerial Institute begins at Cotner July 20th and lasts till the convention begins. W. J. Lhamon and W. P. Aylsworth are the principal lecturers. This is a growing institution in the state. Preachers and Bible students should patronize it generously. Tuition \$2 per week. W. A. Baldwin.

BACK NUMBERS WANTED.

The business man who is a back number is not wanted, neither is the preacher or church member wanted who is a back number. However, when the circulation of a paper is growing more rapidly than its friends could anticipate back numbers are frequently in demand. We appeal to our readers to help us out of our dilemma. Several weeks ago we printed an extra large edition of the Christian Century containing the first four chapters of Judge Charles J. Scofield's interesting story, "Altar Stairs." This story grows in interest, however, as the weeks go by, and although we saved several thousand copies of the paper to supply requests from agents and individuals for back numbers, our supply is exhausted. We are hardly brave enough to take the extraordinary step in journalism of republishing the entire seven chapters which have now been issued, to say nothing of the expense which this would entail. We, therefore, appeal to our readers who are not in the habit of keeping the Christian Century on file, asking them to send us back numbers of all the papers which have so far been issued in July, especially the issue of July 2d containing the first

four chapters of "Altar Stairs." Those sending us copies of the issues from June 18th to July 16th inclusive, will receive a valuable book, entitled "Highway of Success," for the favor. We do not ask our readers to give up back numbers of their paper without some adequate return. We shall esteem it a favor if our readers will collect as many copies of the July 2d edition as possible and return them to us within the next week or ten days. Do not return any copies after the first of August. We take this opportunity of assuring our readers of our sincere appreciation of their interest in the extension of the circulation of the Christian Century. A large number of those who have read the paper from the beginning have been sending us names of their friends recently. We hope this good work will be continued. If our readers who are genuinely interested in a high grade Christian journal, which aims to carry out its motto, "Loyalty to the Word of God and Liberty in the Son of God," making its spiritual power primary without neglecting its business welfare, will continue to send us the names of their friends who are now taking the Century, we will gladly send sample copies of the paper to them.

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WASHINGTON LETTER.

(Continued from page 844.)

Power of Washington, D. C., "The Call of Christianity to Youth," and an address by G. P. Rutledge of Philadelphia. August 7, Friday: Popular lecture by G. P. Rutledge. August 8, Saturday: Missionary day. Addresses by W. J. Wright and others. August 9, Sunday: 11 a. m. and 8 p. m. sermons by visiting ministers. August 10, Monday: Humorous lecture, "Uncle Rastus," by Edward B. Bagby, of Washington, D. C. August 11, Tuesday: "Temperance day. Addresses by Andrew Wilson of Washington, D. C., and H. C. Kendrick of Hagerstown, Maryland. August 12, Wednesday: Grand concert by the Bethany Beach choir, assisted by Miss Stumpf of New York and Miss Robertson of Scranton, Pa. August 13, Thursday: Women's day. Lecture by F. D. Power, "The Ideal Woman." August 14, Friday: An evening of readings by Mrs. Thurston of Richmond, Virginia. August 15, Saturday: Patriotic day. Addresses by President T. E. Cramblet of Bethany, West Virginia, and Dr. Penrod of Washington, D. C. August 16, Sunday: At 11 a. m., sermon by President T. E. Cramblet, and at 8 p. m. by W. S. Hoye of Beaver Creek, Maryland. An admission fee of ten cents will be charged each evening but Sunday.

Dear Brother: Two more confessions at my regular appointment last Lord's day. I baptized both converts before leaving for home Monday morning. Our Bible school and the other departments are constantly increasing in number. The idea has crept into the church that unless we have a "big protracted meeting" people hesitate becoming Christians. While it is true that an experienced evangelist with the help of a pastor can do better work than without such valuable assistance, it also remains a fact that no church can have a successful meeting without the hearty co-operation of every member. Unity is strength.

Every church needs a business head as well as a spiritual guide. Without either the church is dead. Righteous living without righteous leaders is as impossible as business leaders without practical knowledge.

Your Brother in Christ,
JNO. G. M. LUTTENBERGER.

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The College of The Disciples at St. Thomas, Ontario, is in need of a Principal for the coming session beginning October 1st, school year lasting six months. This College has been doing an excellent work in preparing young men for the ministry and young men and women for efficient Christian work. Its curriculum embraces English, Latin, Greek and Hebrew, also Science, Philosophy and other branches. The Principal must be a man consecrated and enthusiastic, of thorough education and efficient also in gathering students and soliciting funds and he may require for the present to supplement his salary by preaching for some neighboring church or churches. A broad field is open for this School it being the only one our people have in Canada.

Apply at once with references and stating experience and salary expected to R. W. Ballah, Box 601, St. Thomas, or to John Campbell, "Erie Mills," St. Thomas.



EXECUTIVE COMMITTEE.

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CHICAGO

One addition at Douglas Park last Sunday.

There were two additions at First church Sunday morning. This is quite encouraging to us and our new pastor as it makes four since his arrival. The services are well attended and the mid-week prayer meetings are growing steadily. We who attended the convocation and picnic enjoyed it very much.

Englewood.—C. A. Young filled our pulpit very acceptably Sunday July 12, Brother Kindred being absent on a short trip through Iowa... A large audience greeted our pastor Sunday morning, July 19th, and were treated to a sound gospel sermon. In the evening he spoke on the subject "The Divinity of Christ," to an attentive crowd at the corner of Halsted and 63d street... Miss Hester Thompson, our delegate to the Denver convention, gave a partial report Sunday to the Junior C. E.'s, the intermediates and Senior C. E.'s. A full report will be given next Sunday evening... About seventy-five (75) from our church attended the picnic held at Mokense.

The Metropolitan Church has been moving forward by leaps and bounds, during the past few weeks, and there is no indication of a cessation of prosperity. Since our last report our mid-week and Lord's day services have been helpful and inspiring to the large audiences assembled and every department of the church shows marked increase in interest. On last Lord's day Dr. Scoville delivered two earnest sermons and we rejoiced with gratitude, that seven noble people gave their hearts unto the Master and their lives unto His service... We anticipate a great treat on next Lord's day evening when Dr. Rijnhart will relate her thrilling experiences in Tibet, at a farewell service in the tabernacle tent. Her presence among us for the past few weeks has been a great blessing and benediction long to be remembered.

South Chicago.—The new work just opened up at this place begins with seemingly favorable prospects for its continuance.

Our first services Sunday afternoon (19th) were well attended and an earnest good feeling manifested. The preaching services were by Evangelist N. G. Buckley. He gave a strong and appropriate address. One that so well pleased his auditors that they unanimously invited his return next Lord's day. The West Pullman church was represented with a good delegation including its splendid choir, led by Prof. Catto. The presence of this people and their contribution in song was a very material help to the success of this meeting. Come again... Brother Buckley will speak next Sunday; services at 3 p. m. Meeting held in Sherman hall, 9138 Commercial avenue.

THE PICNIC.

The annual picnic and quarterly convocation of the churches and Sunday schools of Chicago and Cook county under the

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have been very successful. I am now organizing several similar parties for July and August. Will gladly send you full particulars of special advantages offered.

The rates are low and accommodations excellent. The best California line will be used—the Santa Fe. I confidently promise a delightful outing. Why not go this summer and enjoy Pacific Ocean breezes and snow-capped Sierras? En route see Grand Canyon of Arizona. An unusual opportunity—don't miss it.

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auspices of the C. C. M. S., were held together at Island Park, Momence, Ill., last Saturday. A special train of sixteen coaches was required to carry the enthusiastic picnickers to the grounds, and happy, jolly crowd it was. Three coaches were attached to the regular afternoon train that landed 150 more on the grounds. Island Park is 50 miles south of Chicago on the C. & E. I. railroad and is an ideal place for picnics. The grounds are owned by the railroad company, which insures the best of the provisions for outings. There were about 1,100 who took advantage of the opportunity to enjoy the day in the country. Despite the unfavorable conditions of the early morning it was an ideal day, there coming a heavy shower just before time to enter the train for return. A picnic and a rain are co-partners, the rain simply adding zest and charm to a day in the woods.

The program as published was fully carried out. A large crowd greeted J. H. C. Smith in the assembly hall at 2 o'clock and listened to a magnificent address. The athletic contests were particularly interesting in every instance, there being but one winner. There were but four entries to the preachers' race and three of them were beaten, the plucky pastor of the Metropolitan taking the banner, but notice is already served that if he expects to win next year he must begin training soon.

It was a happy day all round. There was not a single accident to mar the pleasure of the happy crowd. The annual picnic is both a fixture and a necessity.

DEDICATION AT ST. PAUL, MINN.

A Mission church has been organized in St. Paul, Minn. Rev. L. E. Scott is the pastor. When he commenced his work there they numbered fifteen, and they now number forty-five. They are all women except six. None of them own the house that they live in, and yet they have bought a lot on the corner of Leech and McBaal streets and have built a house that is a gem—comfortable, commodious and beautiful. The property, at a low figure, is worth \$9,000. On Lord's day, July 12, the writer preached the opening sermon and dedicated the house. Not more than 200 people were present at any one of the three services held. During the day and night we raised in cash and pledges the handsome sum of \$3,100 from this little band of Disciples and their friends who had gathered with them to enjoy the dedication. We have at different times raised many times that amount of money at dedications, but never before from a little handful of brethren representing practically no wealth have we ever known anything at all comparable to this. Their first donation for this building was seven cents, and they have been working on the perfect number seven all the way through, seven or some multiple of seven, and now they have their beautiful church home. Bro. Scott, their pastor, is a young man of great piety and promise. He has done, and is doing a great work for the Master, and God is greatly blessing his work of faith and labor of love. It was a great pleasure to meet the preachers from our churches in St. Paul and Minneapolis, and to hear of the prosperity of the good cause in the twin cities. The First church in St. Paul is building a new house which will soon be completed.—L. L. Carpenter, Wabash, Ind.

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If you feel a bearing-down sensation, sense of impending evil, pain in the back or bowels, creeping feeling up the spine, a desire to cry frequently, hot flashes, weariness, frequent desire to urinate, or if you have Leucorrhea (Whites), Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Tumors or Growths, address MRS. M. SUMMERS, NOTRE DAME, IND., U. S. A. for the FREE TREATMENT and FULL INFORMATION.

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CHARLES W. DEAN.

Charles W. Dean, who has been recently elected president of the Fourth Illinois district for the coming year, is pastor of the church at Toluca, where he is doing excellent service. Brother Dean is in the ministry because he could not



keep out of it. He taught school while studying law, later practicing in Vandalia three years. He quit because of the "great rebellion" the rebellion of conscience. He came to Chicago, where he was for eight years in the government employ as "division chief." After the first three years he begun preaching in the missions, for a little over two years at Harvey. Brother Dean voluntarily resigned his position under the government that he might devote himself exclusively to work of the ministry. Mrs. Dean is a worthy helpmeet in the work to which he is now devoting his life.

NATIONAL CONVENTION EXCURSION MANAGERS.**Appointed by Executive Committee.**

The following parties have been appointed excursion managers for working up the delegations and looking after excursion rates to the convention in Detroit in October:

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"OUR OWN MISSIONARY."

About twenty churches have decided to become "Our Own Missionary" churches this year—that is, they are to be living link churches for home missions—but we want to call them "Our Own Missionary Churches" to distinguish them from the living link churches of our Foreign society.

Three hundred dollars a year will make a church an "Our Own Missionary Church." For that sum we will select a mission field and a missionary, together with the supporting church, and that missionary will work in that field a whole year for the \$300 of missionary help. He will be the missionary of the supporting church, will report to that church, will keep the supporting church in touch with the field, and will preach the gospel, plant the cause, baptize people into Christ and in every way build up the kingdom of our Lord as missionary of that church.

What an inspiration to have our own home missionary.

Below we print a letter, showing that not only churches, but individuals can have their own home missionary. Read this letter.

S. M. COOPER,
UNION TRUST BUILDING,
N. W. COR. FOURTH & WALNUT STS.,
CINCINNATI, OHIO.

CINCINNATI, OHIO. May 15th, 1903.

Mr. B. L. Smith,
Cor. Sec. A. C. M. S.,
City.

My dear Bro. Smith:—

The success of your work increases our interest in it. Considering the small amount of money at your command, the good work accomplished under the direction of the American Christian Missionary Society is truly marvelous. Every disciple acquainted with the recent history of the Society has rejoiced in the constant increase of its funds from year to year and above all in the proportionate enlargement of the Kingdom of God.

Your efforts to secure "Living Link Churches"—churches contributing three hundred dollars, thus supporting a missionary in the field—have suggested to me the idea of "Living Link Brethren".

I am confident that one hundred disciples can be found each of whom will contribute twenty-five dollars a month for the Year 1904 to preach the Gospel in America, thus adding \$30,000 to our treasury. This would give a wonderful impetus to the work, inspiring individuals and churches to greater liberality and telling mightily in the great work of evangelizing our beloved land.

The success crowning every effort you have made warrants me in believing that you will be able to secure the number designated above thus to identify themselves with the work you are leading.

I count it a great privilege to make Mrs. Cooper a "Living Link Sister" and authorize you to draw on me for twenty-five dollars a month during the Year 1904.

Yours very truly,

S. M. Cooper

This shows the wonderful growth of home missions in the increased confidence and estimation in which our home mission work is being held. We are hoping and praying for a hundred brethren and sisters to join this honor band and support their own missionary.

S. M. Cooper is chairman of the Acting Board of Managers of the American Christian Missionary Society; he is chairman of the Financial Committee; he gives his time freely to the society; he receives no compensation for his services, and knowing all about the work, he shows his confidence in it by being the first to support his own missionary in the home field. Who will join in this splendid work? Benjamin L. Smith, corresponding secretary, Y. M. C. A. Building, Cincinnati, Ohio.

NORTH CAROLINA.

J. D. Waters, our state corresponding secretary, resigns to return to school at Lexington. L. B. Haskins, who carried off the honors at Lexington this year, returns home to visit and hold a few meetings. J. W. Tyndall of the Atlantic College at Wilson, has closed a meeting at Concord with twenty-one baptisms and eight from Baptists. J. C. Coggins, president Atlantic College, is conducting a summer school at Waynesville. A. F. Leighton of Michigan, and Miss Josephine Draghan of North Carolina, were recently married. Since making the South his home Brother L. has been doing some effective work among the churches—and among the ladies. His address is Wilson, N. C. J. J. Harper, late president of our state board, is making a successful canvas on behalf of the college at Wilson. His address is Smithfield, N. C. J. B. Jones, the Wilson pastor, and J. J. Harper have closed a meeting at La Grange with ten baptisms. Merritt Owen, an Indian boy, who has adopted North Carolina and has been adopted by it, is doing very successful work at Washington; "Little Washington," as it is called, to distinguish it from the D. C. city. He reports additions right along and the church is building up along all lines. Claris Yeuell.

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